SHECINAH:

OR,

A Demonstration of the

Divine Presence

In the places of

Religious Worship.

BEING

AN ESSAY,

Tending to promote Piety, prevent Apostacy, and to reduce grosly deluded souls, first to their right wits, then to the right waies, of Gods Publick Instituted Worship.

By *John Stillingfleete*, M A. Rector of *Beckingham* in *Lincolnshire*, late Fellow of St. *Johns* Colledge in *Cambridge*.

יהוה שמה *The Lord is there*, Ezek. 48. 35.
ושכנתי *And I will dwell among the Children of Israel, and will be their God*, Exod. 29. 45.
And behold כבוד־יהוה *the glory of the Lord filled the house*, Ezek. 43. 5.

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x264
St5s

TO THE Right Honourable ANTHONY Lord Ashley,

Baron of *Winterburne St. Giles*; One of the Lords of His Majesties most Honourable Privy Councel.

Right Honourable,

Tutelar Angels are a controverted Theme: But protection from your Honour, hath been an unquestionable matter of my experience, which therefore calls for

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a grateful acknowledgement. Gods providence in the diſpoſal of my nativity, calculated mee for your neighbour, *by* vicinity of place; *and you have owned mee as a* favourite, *by your* benigne affection. *For your* Noble *diſpoſition admitted mee as a* Client, *to your* ſignal Favour, and ſingular Patronage, *when the progging attempts of an* ambitious Phylargyriſt, *had well nigh made mee truly diſtreſſed. Had the bright rayes of your Lordſhips Bounty been onely terminated on myſelf, in that peculiar Patronizing of a cauſe, as juſt on one hand, as ſneakingly undermining on the other; nothing leſs than a Publick Reflection of gratitude, when ever occaſion offered it ſelf, would have been expected from your devoted Client. But your* Goodneſs (*being no waies defective in its native and gennine property of communicativeneſs*) *hath from its unalterable Centre derived moſt conſpicuous lines of pregnant Bounty, to ſome of my endeared relations alſo. To*

ſmother

ſmother theſe favours then with a flat denial, would be an high impeachment of veracity; and not to acknowledge them on ſuch an occaſion, could plead for no diſtance, from down-right ſordidneſs, and plain ingratitude. This ſmall Treatiſe on theſe Conſiderations, proſtrates its ſelf at your Honours feet, not with any hopes to equallize your worth, or to merit your Patronage, with ſo ſlender an Eſſay as it is; but with a deſire to leave this Teſtimonial to the world, that your Favours have not been fruitleſly beſtowed on an ungrateful or unmindful ſervant. Yet if your piercing eye be but animated with a Candid *Aſpect, ſo as to paſs by the faileurs and imperfections of the Author, the Theme it ſelf, and the main deſign of the Treatiſe, may without preſumption be deemed not unworthy the Patronage of the moſt Noble perſon in the world. Of the former I need not doubt, when I reflect on that clear reſemblance in your*

Honours deportment of the Primitive Nobles, who were stiled חוֹרִים *by the Hebrews, and* בְּנֵי חוֹרִים Candidi, *&* filii Candidorum, *not only for their white garments, but also for the candidness of their minds, and integrity of their manners. The latter I may with more boldness averre, since the Majestick* SHECINAH, *or the* Divine Presence in Gospel Worship *fills both pages of the ensuing discourse. Who now can think himself too great, or too good to patronize that, which alone hath the soveraign prerogative of conveying real goodness and virtue to those that are so far blessed, as to be partakers of it.* Socrates *meeting* Zenophon, *and perceiving him to be a smart youth, holds up his staff, bids him stand, and asks him where those small wares were sold, that were ordinarily used, to which, when* Zenophon *gave him a ready answer, hee further asked him where men were made truly good: Alas Sir! said hee,*

See the word explained, c. 4. §. 14. p. 70

mark his staff

that

that I cannot tell: Follow mee then, said Socrates, *and thou ſhalt learn that of mee. Let thoſe that are ſo great ſtrangers to themſelves, as not to be acquainted with their own weakneſs, venture upon the preſenting to the world a Syſteme of* Socratical Wiſdome. *All my ambition is by this ſlender Eſſay, to act the part of* Socrates *his ſtaff, to put thoſe to a ſtand, that are wiſe enough to be trading in the ſmall wares of the world, with a neglect of real goodneſs; and like a* Mercurial Statue; *to point out the way to the* Preſence of God, *which can make us both good and glorious, holy here, and happy hereafter. To be your Lordſhips Remembrancer in this, I humbly conceive it to be a peece rather of my bounden duty, than any bold or preſumptuous attempt: And that I need be no more, the world ſufficiently knows that is already fully acquainted with your conſtant zeal and forwardneſs to promote the flouriſhing of the Publick Ordinances,*

Ordinances, where the special Presence of God *is to be enjoyed. But others, too too many others there are, that want such a staff to* correct *them for their* Errours, *as well as to* direct *them to their* duty. *Such I mean who have in their Judgements turned* Bethel *into* Beth-haven, *the* House of God *into an* house of Iniquity, *and then take occasion to desert it prophanely. The* House *of* Prayer *they now abominate, as if it were a* Den of Theeves. *The established* Church-Government *is looked upon as an unsupportable* yoak of Tyranny, *and is accordingly detested.* Gospel-Ministers *are looked on as the* Pursuvants *of the* Whore of Babylon, *fit onely to* Trappan *souls into Egyptian darkness, and are dealt withall accordingly, set at open defiance.* All Ordinances *are disdainfully slighted us* dry Beasts, *and* Barren Wildernesses. *The two* Sacraments *are undervalued and disgusted as*

mean

mean food, *fit onely for those that are* dry-nurſed *at very low and outside diſpenſations. The* Spirit of Life, *the* Light within, *the* ever-living Word, *the* everlaſting Goſpel, *are the choice rarities that will reliſh onely in the curious pallates of our Quakers. In the mean while the* Church of God *lyes deſtitute and forlorn, as if God had removed the* Golden Candleſticks *out of his* own houſe, *and had ſet them up in* their Parlours: *And as if no other* Oyl *could be uſed for the* Temple-Service, *but what drops out of the* good womans *cruſe. I wonder whether the firſt Goſpel-Preacher* John Baptiſt, *could have ſecured his head any better from theſe, had hee been living among them, than hee did from* Herod, *who being* Φωνὴ βοῶντος ἐν ἐρήμῳ, The voice of one crying in the Wilderneſs, *would both in his doctrine and practiſe decry their* dumb *conventions, and their high kind of pretended devotion in their* ſilent *expecta-*

tion of Enthusiastical raptures. It is very difficult to determine, which of the two sorts are farthest off from the true manner of edifying; they that read their service in an unintelligible language, or they that use no language at all, and yet pretend 'tis for edification. And indeed by this, and many other Syncretisms of theirs with the other, both in practice and doctrine, it may be easily seen whether that fond Generation were running amain. I could think at present of no better character of these people, than the old Roman Letters S.P. Q.R. with venerable Bedes witty interpretation of them: Who coming to Rome, and being asked the meaning of them, bee dissemblingly answered, Stultus populus quærit Romam. 'Tis true, the forefront of the Portal, that leads to the Papal Cloysters, are, by their being bedeckt with variety of magnificent Gawderies, highly abominable to this seemingly self-denying, and mortified

fied Generation of fondlings. And they are so far in love with that ingenious Acroſtick, mentioned by a Right Reverend Prelate of our own on the name PAPA, viz. Paparum Ambitio Peperit Antichriſtum: *That now they cry down all ſtipends of Preachers as the Hire of the Whore of* Babylon, *and the Legal maintenance by Tithes as an introduction to Antichriſtianiſm. Thus have they wheeled about ſo far from the fore-front, that at length they are tumbling in amain at the back-door of Popery. And let any diſbeleeve this that can, who hath once acquainted himſelf with the Rules and Method laid down by* Contzen *the Jeſuite, for the reducing* England *to the* Romiſh *Catholick Obedience. To obviate theſe groſs deluſions, and to provide an Antidote for this ſpreading Gangrene, was both the Original and end, of this following Tractate. Which that it may promote the Glory of God, bee ſerviceable to his Church,*

at the back door of Popery

and as a Testimonial of Gratitude, bee acceptable to your Lordship, is the most importunate desire, and hearty breathing of

My Lord,

Beckingham, Novemb. 8. 1662.

Your Honours most deeply devoted and most humble Servant,

John Stillingfleet.

The Preface to the Reader.

Ere Hyeroglyphicks as usual and intelligible with us, as formerly they have been amongst the *Egyptians*, I should have made no other Preface, or addreſs to the Reader, than by preſenting to him, the portraiture of *Juſtice* and *Charity* in the frontiſpeece of this ſmall Treatiſe. For the main ſcope and deſign of my preſent undertaking, is to vindicate the Publick Worſhip of God, and his ſacred Ordinances, from that undervaluing contempt, which hath been thrown upon them, by *Quakers*, *Familiſts*, *Libertines*, *Anabaptiſts*, *Sectaries*, and *Separatiſts*, of all ſorts and ſixes. Now *Charity*, that makes mee look abroad, and take a view with an eye of pitty and tender commiſeration, of the diſtreſſed, and diſtracted eſtate, of Gods Vineyard planted among us: And mee thinks I hear her rounding mee in the ear with the words of Chriſt to his Spouſe in the *Canticles*, *c.* 2. *v.* 15. *Take us the Foxes, the little Foxes, that ſpoil the Vines*: *For our*

Vines

Vines have tender Grapes. Hereticks and Schismaticks, are the greater and the lesser Foxes, and the hunting and taking of such, is not only a noble recreation (adæquate indeed for the vast abilities of the most generously spirited Christians) but also a very charitable undertaking for the Church of God, in those that can but any waies help forward so serviceable a design. For these, like Foxes, are both cunning, and cruel, and both waies they corrupt the Vines, destroy the Churches of Christ. As cunning as a Fox! Where could wee finde the Proverb more fully verified, than in the subtle deluding Schismaticks of our age? And for bloody cruelty, can we finde a parallel to these, where they get power? How have the tender Vines, nay the Vineyard of *England*, been corrupted, and destroyed of late by such cunning, and cruel beasts, as these devouring Foxes are? And is it not highly charitable to indeavour the reclaiming and reformation of those, whose main intendment is to ruine the Church of God, and decry the precious Truths and Ordinances of the Gospel? "The Wolves were destroyed out of this Land by the wisdome of a "victorious Prince: Oh! that we could see "the like deliverance from the Foxes. Then,

As

As for *Justice*, that puts mee upon looking well about mee at home, since that in that little spot of ground Divine providence and goodness hath called mee to be resident upon, in the work and calling of a Minister of the Gospel, I found many, even too many of these little Foxes, to have their fixed abode, being sadly perverted by the gross and strong delusions of the *Quakers*. These I finde to be such, who have not only rejected the just Authority of the Church, and the lawful power of the Magistrate in the decent ordering of the external adjuncts of Religious Worship, but also, with as great indignity against God, as injury to their own souls, have utterly thrown off the very essentials and substantials of Gospel Worship. Pride, ignorance, prejudices, errors, and gross principles of Enthusiasm, have hurried them on to an high degree of contempt of Publick Prayers, Preaching, Sacraments, and the rest of Gods sacred ordinances. These by right are part of my charge, though they have withdrawn themselves from being any part of my flock. Not only *Charity*, but *Justice* and equity, have put mee upon a deep resentment, of that desperate and forlorn condition, they have wilfully and obstinately plunged themselves in, by giving up their

mark

ſouls to groſs and ſtrong deluſions. To attempt the beſt means, and to uſe the moſt likely waies and methods for their recovery, ſeems to mee not only truly charitable, but highly juſt and equitable: As being obliged, in imitation of my bleſſed Redeemer, to do my utmoſt by all lawful means, to re-gain the loſt ſheep, who have voluntarily ſtrayed from the houſe of *Iſrael*. Private conference, which I have had with many, I have hitherto found very ſucceſsleſs, harp and harrow agreeing as well, as the uſing of reaſons and arguments with abſurd and unreaſonable men. Preaching down their errors, though neceſſary to preſerve others right and ſound in the Faith, yet have I found it fruitleſs too, to the reclaiming of thoſe, whoſe grand errour is in an utter incapacity of being reached this way, it ſelf being a wilful abſenting from, and a proud contempt of the Publick Ordinances. I have ſometimes thought that prayers, tears, and pitty towards ſuch deſperately forlorn wretches, were the only means for reclaiming of them, or elſe they were for ever undone: Theſe I have thought muſt do the work, yet even theſe have I known, when proffered, and promiſed, to be notoriouſly, and prophanely rejected by one, who told mee hee

ſtood

ſtood not in need of the prayers of any. But will they, nill they, the benefit of my prayers, they muſt and ſhall have, till I have reaſon to beleeve, that God will have mee to pray no more for them; and how to be aſſured of that, I know not, but by being evidently aſſured, that they have ſinned the ſin unto death. But prayers, and the uſe of other probable means, are no waies inconſiſtent for the obtaining of any deſired bleſſing. Conſidering therefore how induſtrious the little Foxes are in ſearching out their prey, how ſtudiouſly diligent ſeducers all along have been by continual prating in their canting language, and by publiſhing their unintelligible phancies, and all to purchaſe Proſelites to Hell, and to delude poor ſilly ſouls into the damnable paths of irrecoverable ruine, without rich mercy. Out of a deep reſentment of that dangerous and ruinous courſe, many, not only in my own Pariſh, but throughout the whole Nation, are ſeduced into which took its riſe principally from the rejection of the Publick Worſhip, have I adventured the publication of this ſmall Treatiſe, as an antidote, through Gods bleſſing, againſt that corroding Canker, and ſpreading gangrene of heretical and diabolical deluſions. If many poor ſouls thus groſly

to Hell

grosly deceived, were but rationally convinced, that by leaving Gods publick instituted Worship, they did throw off Gods special presence, and violently rush upon the Devils ground, I am apt to beleeve a little mature consideration, would suddenly reduce them to their right wits, and then to the right waies of Gods Worship again. This have I made my present task, to convince souls of Gods special Presence, in the places, and assemblies of publick instituted Worship of God. This truth, if once admitted with rational satisfaction to the mind, those other errors and delusions, which are taken up partly upon meer ignorance, partly through mis-apprehensions, and gross prejudices, by a sound and solid discovery of the mind of God in his Publick Ordinances, would soon vanish away, and dwindle into nothing. What remains, shall be only to implore an effectual blessing from Heaven, upon these weak endeavours of mine, That they may promote piety, prevent apostasie, raise those that are fallen, confirm those that stand upright in the waies of God, and contribute somewhat or other to the furtherance of souls in their progress towards the new *Jerusalem.*

July 22. 1662. *Thine in all Christian service,*
John Stillingfleete.

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SHECINAH:

OR, A Demonstration of the Divine Presence, in the places of Religious Worship.

CHAP. I.

Self-Reflection discovers the being of an Omnipotent God, Gods Omnipresence: These two introductory to this Discourse. The right use of a Light within. The Scriptures declare and prove Gods Omnipresence. Several degrees of Gods special presence. The Design of this Treatise.

§ 1. MAns rational Reflection upon himself, if faithfully improved, would, with convincing evidence, secure him, both against *Atheism*, and *Irreligion*. The sound acknowledgement of a Deity, pre-

sently leads the mind to a *Religious* Apprehension of him: For that comes short of a truly Divine Being, and cannot rationally be owned as *God*, which when discovered, doth not forthwith present it self to intelligent creatures as the true object of their Religious *Worship*, and Sacred *Adoration*: Now Self-reflection may easily discover that there is a God, and this may serve to rout *Atheism*. And that same mind that is able thus to discover a Deity, doth also naturally prompt us to an acknowledgement of that undoubted homage which is the unquestionable right of the Supream Soveraign of the world, *viz.* Religious Worship, and Adoration: And this speaks *Religion* to be highly rational, as that which is connatural to intelligent creatures, and withall brands *Irreligion*, with the greatest unreasonableness in the world. Let us a little consider now what Self-reflection can do towards the discovery of a Deity. 'Tis evident that mans soul is not limited, and restrained onely to direct Acts in its operation, but it is usually as able to reflect upon its own Actions, and take a review of them, as it is at the first, in a direct Act of knowledge, to apply its self to any peculiar intelligible Object. As Scripture plainly intimates

mates a distinction 'twixt the direct and reflect Acts of Faith: So the constant experience of a rational soul, evidences a clear distinction of the reflect Acts of knowledge, from those that are direct. For the mind in its reflection, peculiarly fixes upon its own former Actions, as the proper object it converses about: But as it exerts direct Acts of knowledge, its circumference is as large, as the latitude of Beings, or objects that are in themselves intelligible. Suppose now a contemplative mind, setting it self to take a true scantling of mans nature; it must needs abstract the humane nature from all those conditions, that would limit it to individual persons; and it must conceive it as somewhat common to all men; here is a direct act of the mind: But when he reviews this Action, and narrowly searches into the manner of apprehending, and distinct understanding of the humane nature, and takes notice of the power, and *species*, by which the act of the mind was exerted; this is properly Reflection. Now the mind by this may clearly perceive, that those intellectual Images which represented the nature of man, as abstracted from all material accidents, cannot be corporeal and material them- 1 Joh 5.13

selves, but immaterial, and refined from the dreggs and drosse of matter. These being immaterial, do necessarily require a Spiritual Power, and Incorporeal Substance to reside in, as their proper subject. Therefore it follows, the rational soul that thus reflects upon its self, can be no other than an incorporeal, and immaterial substance. If it further searches into the Original of an immaterial substance, as the soul of man is concluded to be; it cannot but conclude, that it could not possibly be made of any pre-existent matter, when in its own nature it is immaterial or spiritual. Besides, the nobleness of its being, and the excellency of its operations, speaks it to be of no mean, earthly, or sublunary extraction. If the soul (being immaterial) cannot be generated, or made by any material production; it remains, it must have its being immediately raised out of nothing, which (being a work of Omnipotency) will evidently demonstrate the being of an Infinite, and Omnipotent Agent, which first gave life, and being, to an immortal, and immaterial soul, which can be no other than *God himself.*

§ 2. Having thus discovered the Being of God, and that hee must be of an Infinite Power,

Power, to create an incorporeal substance out of nothing; it were no difficult task, to demonstrate the rest of Gods Attributes, from this, that hee is Omnipotent, or of an Infinite Power. But to pass by all other Attributes, I shall onely consider the necessary Inference, of Gods Immensity or Omnipresence, from the presupposed Being of his Infinite Power. For a *Being* or Agent of Infinite *Power*, must of necessity be of an Infinite *Essence*; because otherwise the principle of operation would transcend the nature of the Essence and Being; and a Finite Essence would absolutely and simply be invested with an Infinite Power; which is as repugnant to right reason, as derogatory to the nature of the Supreme *Being*, or *Being* of *Beings*, *God blessed for evermore.* If the Essence be infinite, that is, of Infinite Power, it follows, that *that* Essence cannot be limited, or restrained to any finite space: For that which is any waies limited, cannot every waies, and absolutely be Infinite. If an Infinite Essence be not limited by any finite space; then this created Fabrick of the world (being finite, because created) cannot contain it within its bounds. But as it is every where present in the world, so being infinite, it

must needs exceed the limits of every creature; and so also the largest bounds of the highest Heavens: So that God which is Infinite, and illimited in his Essence, must necessarily be granted to be in that boundless Imaginary space, which must be supposed beyond the surface of the world. This may further be proved thus; either God can produce another creature, in that supposed space, or hee cannot: If hee cannot, then he would not be Infinite in his Power, which would be repugnant to his Being, and the contrary hath already been evinced. If hee can, then hee would either be present with that creature, or not: If not, his Essence would not be Infinite, because excluded from that space, where the creature is supposed to be. If hee be present, then either newly present with it, or he was eternally so: If newly, then there would be a real mutation in his Being, being present now, where hee was not before, which is as derogatory to Gods Infinite Perfection, as a local restraint and limitation is to the Infiniteness of his Essence. It remains then, that hee was eternally present there, and if so, then hee alwaies was in that boundless Imaginary space, where the creature was supposed to be produced, which

which was the matter to be proved.

§ 3. That this Introduction thus industriously designed, may not to any one seem wholly unsuitable to the ensuing discourse, concerning the special Presence of God: I would advise the Reader, seriously to weigh both the *matter* expressed, and the *manner* of its discovery; and hee shall finde both highly subservient to my main design. The chief *matter* is Gods Omnipotency, and his Immensity, or Omnipresence. Consider these *jointly*, so they are a solid foundation for that Religious Worship that is due to God; for both Omnipotency and Omnipresence, are necessarily required in the proper object of Religious Adoration, as is more fully shewn, c. 4. § 2. C. 4 § 2. And Gods Omnipresence considered *singly* by its self, and *abstractly* from the other, is presented as a necessary Caution, to less wary minds, to secure them from all those unworthy thoughts, that may any waies derogate from the Infiniteness of his Essence, when they shall see a discovery made of Gods special Prefence, in the places of his Publick Worship under the Gospel. For Gods special manifestation of himself, either in Heaven, or in the Temple of old, or in his Church, and faithful Servants now a

daies, as places of his peculiar residence, is no waies inconsistent with his natural Immensity; and being every where present, as I shall more fully declare, in the sequel of this ensuing Discourse.

§ 4. If wee do again consider the *manner* of discovery of these two fore-mentioned Attributes, *viz.* that it is by the very light of nature, and by the improvement of right reason, and understanding (that common benefit, that Christ *enlightens every one with-*
Joh. 1. 9. *all that comes into the world.*) This may let
Quakers. that fond generation of people know, who are so hugely enamoured with, and do so superstitiously dote upon, their so much admired and adored notion, of *A Light within*: That there is other work that God hath designed that inward Light for, than by its native, strength, lustre, and radiancy, infallability to guide us, if faithfully followed, as they no less prophanely, than ignorantly do imagine, to the place of bliss, and eternal happiness. For, consider this inward Light, in its *speculative* part, wee see in some measure what useful discoveries it may accommodate us withall, by what hath been before mentioned. And look upon it again in its *practical* office, as it sparkles in mans natural conscience, so it may be very

very serviceable to the design of Christianity, when inward convictions of many gross sins, repugnant to the very dictates of natural light, do render us restless in our spirits, till wee have found a more spiritual conviction of sin, by the Law of God revealed in his Word, and a conversion from them unto God, through Christ, by the Holy Spirit, according to the tenour of the New and Gospel Covenant. But that this *Inward Light*, which the Wise man stiles *the Candle of the Lord*, and at the best, burns but in the socket of a corrupt mind, with very much dimness, should ever discover the right and ready way to the New *Jerusalem*; is the product onely of mens fooliſh fancies, their pride, and ignorance. Would not from hence a strong impeachment of the Divine Wisdome be raised, that hee should send Christ into the world, to purchase salvation for lost, and fallen man, when by this inward Light, hee might have obtained it well enough before? Pro. 20. 27

§ 5. Having thus briefly hinted the benefit of Self-Reflection, and the true use of an Inward Light, which, as it is common to all men, so it is but of common concernment in order to salvation, of which more, in its proper place. I shall now in the ch. 12. close § 8, 9

close pursuit of my present intendment, betake my self to Divine *Revelation*. And what Caution I before handled from the light of nature, is as necessary in the first place to be shewn, from Divine Revelation in the Holy Scriptures, *viz.* That God is every where present, filling all places, and spaces, both real and imaginary by his Immensity, 1 *King.* 8. 27. *Behold the Heaven of Heavens cannot contain thee*, Jer. 23. 24. *Can any hide himself in secret places, that I cannot see him; do not I fill Heaven and Earth, saith the Lord?* Scripture doth not onely barely assert, but with strength of Argument prove Gods Omnipresence, *Act.* 17. *Hee is not far from every one of us; for in him wee live, and move, and have our being.* For indeed, wee cannot otherwise know the presence of a Spiritual Being, than by its operations: And it seems no less impossible, for one to produce any thing immediately *where* hee is not, than *when* hee is not at all in being. Now wee living, and moving, and having our being *in*, and *by* God, it must necessarily follow, that God is present with us, and every thing that either lives, moves, or hath a being.

Psal. 139. 7,8,9,10 Isa. 66. 1 Act. 17. 27,28

§ 6. But though God be every where present, and so with every creature equally, in

in regard of his *Infinite Essence*, and of his *Immensity*: Yet as to the *Specialty* and *peculiar Efficacy* of his presence, hee is not with all, either things, or places and persons, after the same manner present. For it hath been observed, that the Scriptures do evidently set out, divers degrees of Gods special presence. The *first*, and chiefest, is with the humane nature of Christ, which God the Son, the second person of the Trinity, hath hypostatically united to himself, and really taken into the unity of his own person: Whence God is said to be made man, *the Word to be made flesh*. This is the sublimest mystery in the world, that two natures should be so united, as to become one person. And the highest, and most wonderful degree of Gods presence, that ever was. A *second* degree, and the lowest, is, that God is present with all his creatures, as the preserver, guider, and governour of them. A *third* degree is, that God is present with the Glorified Saints and Angels in Heaven, whom hee doth not only uphold in their Being, but peculiarly vouchsafes to them the solace and sweetness of never fading bliss and happiness. A *fourth* degree is, Gods special Presence with his own people, whose temporal life hee

Gods Presence, 1 Of Union. Joh. 1. 14

2 Of Providence.

3 Of Glory.

4 Of Grace.

hee doth not onely preserve and sustain, but also by his grace prepares them for life eternal. This *Special Presence* of God is that which is promised to Gods people in his Church, in his Ordinances. Thus *Azariah* told *Asa*, and *Judah*, and *Benjamin*; *The Lord is with you, while yee be with him.* The presence of Gods Grace, and his singular Favour, is assured to those that continue in Gods waies. Thus *David* in banishment, earnestly, and importunately breathes after the enjoyment of God, in his Church, and Ordinances. *As the Hart panteth after the water-brooks, so panteth my soul after thee, O God.* *David* knew, that God, who was every where, could not but be present with him in his exile. But his desire here is for Gods special presence in his Church. He acknowledges therefore, that there is a very great use of Publick, Holy Assemblies, and that there is none so holy and perfect, but that stands in need of the hearing of the Word, and pious use of the Sacraments. And against those, on whom *hee* turns this present place of *David*, is my design mainly intended, *viz. contra eos, qui, quoniam sibi sapientes videntur, conciones sacras, & Sacramenta negligunt.* Against those, who, because they are wise in their own conceit,

2 Chron. 15. 2.

Psa. 42. 1

Parens Adversf.

ceit, do neglect all Publick Sermons and Sacraments.

Chap. II.

The World made for God himself, preserved for the Churches good. God respects the Church as his Presence Chamber. His singular Favour for it. His gracious Presence in it. The Original of that. The nearer the Church, the further off from God. The Saints panting after Gods presence in Publick, Psal. 42. 2. *cleared, why the wicked slight it, and desire it not.*

§ 1. God having curiously and wonderfully framed the stately Fabrick of the World, left it not, as the ablest and exactest Artificers, are wont to leave the chiefest Peeces of their Workmanship. The skilful Carpenter, when hee hath taken much care and pains in building of an house, looks no more after it; because hee makes it not for himself. But when wee look upon the Visible World (whose builder and maker is God) wee finde that it was made for himself; *hee having made all* Pro. 16. 4 *things*

things for himself, and therefore it concerns him to uphold it, and preserve it, as well as create it. Though Gods *Right*, and *Sovereign Dominion* over the creatures, doth not arise from the highest benefits hee hath bestowed on them, even that of their very Being by Creation, but from that supereminent Excellency of his own Being and Essence; yet having bestowed a Being on them by his *Power*, hee counts himself obliged in point of honour, to give them a necessary support in their Being, by *Preservation* and *Providence*. The whole World was made, as a Mansion-house for himself, and would not this be ready to sink under its own ruines, and presently creep again into the bosome of *non*-entity, if God should withdraw his manutenency, and leave it to it self, as it is created? And why God should not suffer the Creation to dwindle into nothing, and return to its first principles, especially, since that it groans under the heavy burden of mans sin, and degeneracy from God: There can, I think, no more pertinent reason be given for it, than this, that God hath made all things in it, but some things more *peculiarly*, *for himself*. It cannot but seem very rational, that *that* which hath been, throughout all ages

he chiefest object of Gods *Providence* in the world, should be looked on, as the chiefest intendment of his *Preservation* of the world its self, in its Being, and that is, next to *Gods Glory*, the *Good of his Church*. Is not this lively represented to us in that temporal Salvation which was freely promised to *Sodom* and *Gomorrah* (a little world of sin and iniquity) if that ten righteous persons could have been found there- Gen. 18. 32
in? And wee have God himself inquiring in *Jerusalem*, but for one man, *that executeth Judgement, that seeketh Truth*, and he will pardon it; if but *a man* can be found. Jer. 5. 1
What reason then have wee, but to conclude, that the world had presently fallen about mans ears, after his degeneracy, had there not been a *Peculiar People*, a *Royal Seed*, even the *Church* of God, to be raised out of the ruines of fallen man, by the interposing of Christ, first proffered and propounded for the worlds reparation, in that Fundamental Promise, *The seed of the Woman shall break the Serpents head.* Gen. 3. 15

§ 2. God having made the whole world as his *Royal Mansion*, yet hee hath reserved that part of it which he owns as his *Church*, to be as it were his *Presence Chamber*. Look to the place of bliss and happiness, where the

the spirits of Just Men are made perfect, there God doth in an eminent manner discover the tokens of his *Glorious Presence*, in the midst of the *Church Triumphant*. Look to the place of our Pilgrimage, where the best of Gods Children are but sojourners and strangers, as all their Fathers were. Here God displayes his *banners of love*, and discovers the *Signal Tokens* of his singular *Favour and presence* amongst those, who are fighting the good fight of Faith, under Christ their Captain, in the midst of the *Church Militant*. And that Gods care hath alwaies been very great towards his chosen and peculiar people, and his favourable aspect upon those that tremble at his word, may hence appear, in that the visible parts of Gods Creation, have been in all ages, by an Omnipotent Arm, made extraordinarily subservient to their safety and preservation. As might be shewn in the Seas division for the *Israelites* deliverance. In the rebating of the natural effect of the fire, for the preservation of the *Three Children* in the fiery Furnace; and in the Suns standing still in *Gibeon*, and the Moon in the Valley of *Ajalon*, till Gods people were avenged of their enemies, and the reason is given, *For the Lord fought for Israel.* And indeed this might

Exod. 14.

Dan. 3.

Josh. 10.

might be made evidently apparent in a multitude of other instances of the like nature, of each of which may be truly said, what *Calvin* expressed of the last mentioned passage in *Joshua*; *Hic autem refulget singularis Dei favor erga Ecclesiam*: They were all visible tokens of Gods singular favour towards his Church.] But amongst all the manifestations of Gods presence and favour, there are none more remarkably signal, for constant reviving and comforting the hearts of his people, than those that have been truly experienced in his Ordinances, enjoyed by his servants in those places, which either by divine appointment, or at least by divine Approbation, have been separated, and set apart for Religious Worship, and the Service of God.

Calvin in locum.

§ 3. Considering now, that great experienced reality of *Gods gracious Presence* in his Ordinances, and in those places and Assemblies where they are conscientiously attended upon; may it not seem very strange, that amongst us, who generally own the Publick instituted Worship of God, That should be owned as a currant expression, which is so much derogatory to it, and carries much more of prophaneness, than of truth in it, *viz.* *The nearer the Church, the*

further off from God. I confess in our English Nation, *Custome* hath made it very common, and some mens *carelesnes* hath made it too true. But take it in its latitude, and it better suits the Irreligious *Italians*, from whom it had its original, than sincere Professors of Christianity, on whom after-ages have cast it. For the *Italians* do abhor Religion, because they see the Pope make a politick Robe of it, taking the liberty of putting it on, and off, as best suits his occasions: So that hee may be said to imitate *Peter* onely in this, in *denying* of his *Lord* and *Master*. And at their door let us leave this *Babylonish Brat*, which indeed seems to degenerate, by speaking so plainly the *English* Tongue; the *Latine* onely had been more proper for it, it being purely of the *Roman* breed.

§ 4. And as for sincere Christians, that have their senses exercised in the things of God, that are neither bewitched under the power of sin, nor besotted with any prevailing errors, they dare boldly contradict it as prophane, and untrue. For their often experience can evidence to the world, the neerer they come to the Church and Ordinances of God, the neerer they come to God too: Because there they are wont to have an

an heart-ravishing, and truly comfortable meeting with God, unless they are extreamly wanting to themselves. What made *David* wish to be a *Door-keeper* in the house of God, rather than to dwell in the Tents of wickedness? was it not because hee could experimentally say, *It was good for mee to draw nigh unto God?* And in his house and Ordinances hee was wont to finde him: What made his panting soul breathe after the waters of the Sanctuary? was it not because hee often found the refreshing streams of *Gods Presence* there? An experienced Childe of God, is out of his element, when debarred from Gods Publick Worship, and sits down restless, and dis-satisfied, when hee is thus kept off from such communion with God, who is the onely Centre of the Souls Peace, and of all solid satisfaction. See with what pathetical language, *David*, exiled from the Sanctuary, breathes out his pittiful, sad, and lamentable condition unto God. *My soul thirsteth for God, for the Living God; when shall I come and appear before God? my tears have been my meat day and night, while they continually say unto mee, where is thy God? when I remember these things, I poure out my soul in mee; for I had gone with the multitude, I* Psa. 42. 2, &c.

went with them to the House *of God, with the voice of joy and praise, with a multitude that kept Holy-day. Why art thou cast down, oh my soul, and why art thou disquieted in mee!* Is this nothing unto you, all yee that pass by, to hear the doleful moan, and heart-breaking complaint of a Childe of God, debarred from Gods Worship? And dare you count it your priviledge, your perfection, to throw off Gods Publick Ordinances, with an admiration of your silent and dumb Congregagation in private? must it not needs argue a very sleepy, not to say, a benummed and besotted conscience, thus to throw away the wholesome Milk of the Word, in a disdainful pet, and yet never complain either of the hunger, or thirst of your souls? Or was *David* onely an Old-*Testament Saint*, dandled onely as an *Infant* in the *Churches Minority*, and that made the poor Babe thus whimper, and cry, and be impatient, till hee enjoy the Milk of the Word? Alas! Alas! this is the temper of a Saint, as a Saint, and not as educated under this or that dispensation of the Covenant, to be restless and unsatisfied *without*, and alwaies to bee hungring

A Quaker told mee, hee got more good by their silent meetings, than ever hee got by hearing the Ministers in Publick.

mark

hungring and thirsting *after* God in his Ordinances. —

§ 5. But what means *David* by that passage? *Psal.* 42. 2. *When shall I come and appear before God?* Are not the Saints of God, in what place soever they are conversant, alwaies in the sight and presence of God? Doth not *David* himself elsewhere acknowledge this, when his double question puts this out of all question. *Whither shall I go from thy Spirit? and whither shall I flee from thy presence?* And doth not his peremptory assertion clear it beyond all contradiction, that God is every where present? *If I ascend up into Heaven, thou art there, if I make my bed in Hell, behold thou art there, &c.* 'Tis true, and this wee have not asserted onely, but also formerly proved, and shall further clear, that God is every where present. But there is another *meaning* of this expression of *David*, than what is here urged. (Though many perverse spirits tremble at this phrase, *to give the meaning of Scripture*, as much now adaies, as a *Lutheran* once did at the name of a *Syllogisme*, in a conference with *Beza*, of whom 'tis said, *ad nomen Syllogismi totus exhorruit.*) Yet I say, another *meaning* of this place, may clearly be seen, by com-

Obj.

Psa. 139. 7, 8.

Answ. c. 1. § 5.

Jacobus Andreas in colloquio. Mom. pel. Jarkimsi.

paring it with other places, and with the Original. In the *Hebrew* it runs thus, *when shall I appear before the face of God?* The like phrase wee have concerning *Uzzah*, who, 1 *Chron.* 13.10. *died before God, Hebr. before the face of God.* Which kind of speech, what it meaneth, is fully cleared in a parallel place, 2 *Sam.* 6.7. *And Uzzah died by the Ark of God. Davids* desire then to appear *before God*, is to appear before *the Ark of God.* And there was great reason for this his importunate desire, because the *Ark* was a token of Gods special presence, and of his audience of his servants prayers. God ordains not our immediate address to himself in Heaven (wee must live by Faith, and not by vision) But hee commands us to use ordinary means, adapted to our imbecillity, and necessary for us to use them as means, *viz.* the exercises of Religious Worship, appointed by himself, as the helps of our Faith, and promoters of our devotion. These *David* pants earnestly to enjoy, and being banished from these, hee is no less troubled, than if hee were banished from God himself. Wee see then that the Saints of God had rather call upon God in the Church and Publick Congregation, than in some secret corner.

See c. 4. § 14.

1 Because

1 Because they are assured that it is the mind and will of God, to be *honoured publickly*, as well as *privately* to be worshiped, and served onely with our heart. *Let your Light so shine before men. Where two or three are gathered together in my Name, I am there in the midst of them.* It was therefore the promise of the Divine Presence in Publick Congregations, and Gods special command that produced this pious desire in *Davids* soul.

2 Because the truly godly have an ardent desire of *advancing Gods Glory*, and promoting the salvation of other men. Their desire mainly is, therefore to worship God in publick, that they may by their example excite, and incourage others to the same Religious Offices, of Piety, and Worship towards God.

3. For the *security of their own comfort*; For the publick voice of the Gospel, is the Instrument of the Spirit of God, whereby hee is wont both to increase and preserve Faith and Piety in the hearts of his own people. No wonder then if *David* heretofore, and the Saints of God in all ages, are so importunately desirous to injoy God in his Publick Worship.

§ 6. On the other side, wicked men, that

have no sense of Gods *Gracious Presence*, no saving influence of his heavenly blessing showred down upon their souls, in the use of the Publick Means, they, like clouds without water, are carried away with the winds of false Doctrine. These men, like Trees without sap, soon wither, and lose their former flourishing beauty: Their pretended love to God, in his Ordinances, is still on the decaying hand, and their very Profession, by little and little, comes at last to dwindle into nothing. *Brown Bread and the Gospel*, would come far short of being a satisfying portion to these mens spirits, who can sit down contented well enough, without the apprehension of any great disadvantage, in being deprived of the comfortable presence of God, in his Publick Ordinances. Alas! what's the reason of all this? Truly it is because they never *tasted* how gracious the Lord is. For as one well observes, *From tasting doth arise love, and from love the desire of an Absent God.* And blessed are those that hunger and thirst after Righteousness. But alas! wicked hearts, that never yet at any time tasted how gracious the Lord is, by his *refreshing*, and *reviving presence* in Gospel means; they are ravished with no kinde

Ex gustu est amor ex amore est absentis desiderium Rolloc. in Psa 84

of

of love of God at all, and they which never love God, never earnestly breathe, and desire after God, when hee is absent from them. What is the cause that so many are seen destitute of this Visible Presence of God, which is in his Ministry, and yet not in the least moved at it? Alas! they never tasted how sweet and pleasant this presence of God is. Hence it is that there is no love of God, and hence again, no desire after him. But what shall wee think of those men, who do not onely willingly suffer themselves to be deprived of this Presence of God, but also by all waies, and means possible, hate, persecute and oppose it? How do these men stand affected either to God, the Gospel, or their own souls? Well! however *Sampsons Foxes* may have their heads looking divers waies, yet they are joyned together with Fire-brands in their tails. And however those that desert the Publick Means, may tend some of them to prophaneness, others to a Schismatical, nor to say Heretical Separation (many Heresies going currantly for new lights) yet this is

Quæ non est causa cum videas multos destitui visibili hâc Dei præsentia, quæ est in Ministerio ipsius, neque tamen ea re vel tantillum commoveri? Nunquam illi gustarunt quam suavis sit hæc Dei præsentia in Ministerio suo. Id. ibid.

mark is the Fire-brand, or rather the Devils dead coal, that is common to them both, to wit, an unexperience of Gods gracious presence, and comfortable appearance unto souls, in the Publick means of his own appointing. And when wicked mens offerings are not accepted, they are ready to throw off Divine Ordinances, and Gods Worship too. A memorable instance wee have of this in
2 Gen. 4. 16 accursed *Cain*. *And hee went out from the presence of God, and dwelt in the Land of* Nod.

Chap. III.

Genesis 4. 16. And *Cain* went out of the presence of the Lord, &c. *The place cleared, Out of the Original, by parallel places of Scripture. By the concurrent Judgement of Learned men.* Cains *dwelling in the Land of* Nod. *The basis of the ensuing discourse.*

§ 1. THe last mentioned place, *Gen.* 4. 16. being of great usefulness as to my present design, and of some difficulty in its self, I shall not count it lost labour to spend

spend this chapter in the brief explication of it. *And Cain went out of the presence of the Lord, and dwelt in the Land of Nod.* In the general view and consideration of the whole verse, two things are presented to us.

First, *Cains* sad farewell to his best friends, in that *first*, hee leaves his Fathers Family: Having killed his Brother *Abel*, hee bids farewell to his Father and Mother too: In killing his Brother, hee had stab'd all his comfort at home: Hee could expect nothing but frowns from them, whom his malice and madness had bereft of a tender Childe; this is implied. *Secondly*, in leaving his Parents, hee shakes hands with, and shamefully leaves, his most absolute and best friend too, even one that would be a friend indeed, *when Father and Mother forsake one*, viz. God himself. *And hee went out of the presence of the Lord.* Whilest with his Parents, hee was in the place of Gods Worship; the whole Church of God was then in *Adams* Family. Now in leaving of it, hee forsakes Gods Worship, and Ordinances, and so forsakes God too: And this seems to be the saddest farewell of any in the whole world, to leave our Parents, and our God together. *And Cain went out of the presence of the Lord.* *Junius.*

2. The

2. The woful unsettlement hee brings himself into: *And dwelt in the Land of Nod*; that is, of wandring: And indeed hee must needs be unsettled, who once leaves God, the Centre of Rest. If Parents are left, and God forsaken, no wonder if rest, and quietness, and comfort, and settlement, are all lost too. It follows presently upon the leaving of Gods presence, that hee *dwelt in the Land of Nod.*

Vagari נוד *Jude* נוֹד

§ 2. But to give further light into the full meaning of the place, two questions are necessary to be resolved.

Quest. 1. *How is* Cain *said to go forth out of Gods presence?* מִלִּפְנֵי יְהוָה *from the face or presence of the Lord.*

Answ. 1. It cannot be meant of his presence of glory. The injoyment of Gods presence of Glory, is a priviledge onely of the life to come, of which *Cain*, upon the account of the present state hee was in, was uncapable of, hee being yet a Citizen of this world, and his soul confined to a Tabernacle of Clay. Besides, what should a murderer do in Gods glorious presence, hee can never come there without repentance. For vileness and vanity, to obtain the beatifical Vision, is wholly impossible.

2. It is not meant of Gods natural and

and essential presence. *Whither shall I flee from thy presence?* saith *David.* And whither could *Cain* flee from God, who is Omnipresent? The *Circle* of an Infinite Being, hath its *Centre* every where, and its *Circumference* no where, and there is no avoiding of his presence. In vain shall the wicked call to the Hills to fall on them, and to the Mountains to cover them, when even there the wrath of an Omnipresent, and sin-revenging God, will finde them out, and seize upon them. How could God exert his Vindicative Justice, on rebellious Mortals, if they could either cunningly sculk, or cowardly sneak out of his presence? As God is in Heaven by his Glory, so is hee in Hell by his Justice; yea every where by his Essence, where any of his Attributes have any operation. And it is as possible for a Creature to turn its self absolutely into nothing, as it is for it, to withdraw from the Omnipresence of God. Psa. 139. 7

3. As to the presence of Gods Grace, wee must distinguish. For this is twofold.

First, That whereby hee *enlivens mens persons*, without which they remain dead in sins. Thus is hee present alwaies with his Saints, this is not here meant. *Cain* never

went

went from this preſence, for hee never enjoyed it. Never any yet brought *Cain* as an inſtance, or example of falling from Grace, which would be very plain, if it were meant of this preſence.

Secondly, That whereby hee *enlivens his Ordinances*; without which they are as an empty ſound, and a dead letter. God is ſingularly preſent, where hee is worſhipped, and his Ordinances enjoyed. Where two or three are gathered together, I will be there in the midſt of them. *Cain* forſook Gods preſence, when hee left the place of Gods Worſhip, and his Ordinances.

§ 3. That this is the meaning of that place, will appear,

1. From the intendment and purport of the *Hebrew* phraſe, *From the face*, or *preſence of the Lord*. The face of God in Scripture is often uſed to ſet out the preſence of God in his Ordinances, in the Congregation of his people, *Exod.* 23. 15. *None ſhall appear before mee empty*. In the *Hebrew* thus, לא יראו פני *My face ſhall not bee ſeen*, which is meant of his preſence, in his Worſhip, in the place appointed. *Verſ.* 17. *Three times thy males ſhall appear before the Lord*, *Hebr.* אל פני ה *before the face*

מלפני יי *a facibus Domini.*

Vid. Glaſſii Rhetor. Sacr. Tr. 1. *c.* 7.

face of the Lord. Therefore the Shew-bread is called *panis facierum*, the bread of faces, or of Gods presence, because it alwaies stood before God in the place of his Worship. Or, as *Aynsworth* fully expresses it, because the Shew-bread was alwaies to be set before the face, or in the presence of God continually.

Exod. 25. 30. לֶחֶם פָּנִים *panis facierum ex eo quod immediate sequitur.* לִפְנֵי תָמִיד *juxta faciem meam semper. Schindl. Lex. Pentag.*

Wee may finde this phrase, *The face of God*, used often, to denote Gods presence, in the Scripture. And that *Moses* in this place, made use of this same kind of speech, to set out Gods presence, in his Worship, though that which first occasioned it, was not till the Sanctuary was erected for Gods Service, fully known. It is by a *Prolepsis* usual, and frequent in Scripture. Another Instance of which wee have in the very verse before us; *And hee dwelt in the Land of Nod.* Though the Land had its name from *Cains* wandring, yet by an *Anticipation*, 'tis here set down, as if it had been called, the Land of *Nod*, before ever *Cain* came there.

2. From parallel Scriptures. The same phrase occurs twice in one verse. *And Jonah went down to Tarshish from the presence of*

Jonah 1. 3 מלפני יהוה.

of the Lord. The same words in the *Hebr.* with those in *Gen.* 4. *Jonah* would have left Gods Church, and have flown to *Tarshish*, where the Heathen lived. Hee knew, that out of the holy Land, there were no Visions nor Revelations, and so thought God would trouble him no more with his Message to *Nineveh*, when hee was in those strange places. "This, one thus explains; "*The presence of God*, is here taken for "Gods singular presence and favour; not "that whereby hee is every where present, "but with which hee manifests his favour "to certain peculiar families, and the per-"sons in them. Hence God is said some-"times to be absent, sometimes present. "In which sense *Cain* is said to go out of "the presence of the Lord, *Gen.* 4. 16. that "is, from the favour, and singular presence "of God. For since he could be no where, "but he must needs be in Gods sight; *Moses* "here saith, hee went out of Gods pre-"sence, because, when the rest of *Adams* "children continued in the favour of God, "with which hee cherishes and supports "his own people; *Cain*, onely as a Vaga-"bond departs from God, *and from that* "*place and company*, in which God was "wont to manifest his singular grace. But

Vide Mercer. in locum. Baro in Ion. c. 1. præl. 7. p. 46

Abeo loco & cætu.

that

thar this phrase doth denote *Gods presence* in the place of his Worship, may most clearly, by comparing two places, appear. In 1 *Chron.* 16. 29. *Bring an Offering, and come before him; Hebr* , לפניו the same with that in the fore-cited place. And this, in *Psal.* 96. 8. is explained, the *Courts of God*, the place of Divine Worship. *Bring an Offering, and come into his Courts.* These are terms equipollent. 1 Chron. 16. 29. with Psal. 96. 8

3. This may further be evidenced by the concurrent Judgement, of very many, able, and learned Expositors. Some of which I shall here mention. *From his presence*] that is, from the place where his Parents, with their family, were met together, for the Worship of God, with which kinde of Congregations God is wont to be present with his singular Grace. *Junius* thus, Hee went out of the presence of the Lord, and so also out of the presence of his Parents, and of the Church of God, that was remaining with them. *Glassius* explains it thus, *A loco in quo Parentes ejus Deo cultum praestabant*, Hee went out from the place where his Parents were wont to worship God. A three-fold cord is not so easily broken. I might add others. The English Annotations are as expresse in this sense as Piscat. in Gen. 4. 14 *Junius Annal. in Gen. T.* 1 *Glas. Rhet. Sac.* 1. *Tr.* c. 7

ey in L. Aynsworth in Loc.

any. Let mee onely add what *Aynsworth* notes on these words, *From his presence*] that is, from the place of his Publick Worship, and his Word, which was held by *Adam*, who taught his children how to sacrifize, and serve the Lord. So that *Cains* leaving *Gods presence*, is casting off *Gods Ordinances*, and leaving his Worship in Publick. Thus much may serve to answer the first question.

§ 4. The second *Question*, *What is meant by* Cains *dwelling in the Land of* Nod?

V. Chr. Cartwright in Gen.

Ans. 1. Some think the name here to be a meer *Appellative*, and not the name of a place. Thus S. *Hierom*, who interprets *Nod*, by σαλευόμενος, one wandring and wavering up and down, in the Earth. And thus hee thinks Gods curse is fulfilled on *Cain*, who sayes hee should bee נָע וָנָד *Vers.* 12. *A Fugitive, and a Vagabond, thou shalt be on the Earth.* But the description of this Land of *Nod*, by the punctual situation, in the end of the verse, *Nod on the East of Eden.* Is a sufficient confutation of this Opinion.

2. 'Tis evident, the place is so called by a *Prolepsis*, or *Anticipation* from *Cains* wandring there. For it was not called by that name, till hee came to it. This I finde

finde agreed on by all those I have seen, except the fore-said Author. And it seems to mee very clear, that not onely the place where *Cain* was, but also the state and condition that hee was in, is hinted to us by that expression, *the Land of Nod*, which comes from נוד *Vagari*. Thus the learned *Bochartus* renders it. *Terra* Nod *est terra exilii, quia ibi exulavit* Cain, The Land of *Nod*, is the Land of Banishment, because *Cain* was banished there. And likewise *Junius*, *Terra Nod est terra vagationis & erroris*, The Land of *Nod* is the Land of wandring and error; yet hee there geographically describes the Country: So that the meaning of it seems to be this, That *Cain* was in a wandring, unsettled condition, when once hee left *Gods presence*. Not, but that hee was fixed in a place; for the next verse tells us, *hee built a City*. But, as *Luther* well observed, hee was without Gods promise, and Gods protection, hee was upon the Devils ground, when hee had left Gods Worship. *Sine certa Regula, tum vivendi, tum moriendi*, Hee had no fixed rule either for holy living, or happy dying.

Bochart. Geog. Sa. p. 57. Junius Annal. in Gen. T. 1.

§ 5. Having thus cleared the difficulties of this place, I shall in one word or two

shew the usefulness and subserviency of it to my present design, which may easily be seen in a double corallory, which naturally flows from it.

Cor. *That the place of Gods Worship, is the place of Gods singular presence.* And if any think this to be a truth appropriate onely to the Sanctuary, and Temple-service, and to the Ceremonial Worship of God, under the Law: Let such seriously consider, that though the phrase be borrowed from Gods manifesting of himself in the Sanctuary, yet *Moses* was directed by the Spirit of God, to apply it to Gods Worship, in that time which was a long while before any Ceremonies were instituted or commanded by God, *as Ceremonies*; Though some things were then in use, which afterwards were incorporated into the body of the Jewish Ceremonies. But the Gospel, closing with, and owning this Truth, as proper to its dispensation, after the coming of the *Messiah*, wee have no reason but to own it as a sober Truth, pertinent to the Worship and Service of God in all ages, and to the divers dispensations, that the Church lived under: Though wee easily grant it to be more visibly exemplified, under that dispensation which was chiefly Ceremonial.

Of

Of which more afterwards. c.4.§.14

That they which voluntarily leave Gods Instituted Worship, and his commanded Ordinances, put themselves into a wandring condition. 2 Cor.

The first of these *Conclusions* I intend chiefly to prosecute, and build upon it, as the main basis and ground-work of my present discourse.

Chap. IV.

Adorability proper unto God, Mat. 4. 10. *Expl. Socinians, Papists, and others mistaken. Why the Heathen never admitted the Worship of the true God. All intelligent creatures obliged to Actual Adoration. The Angelical Worship how performed. Man being of a mixt nature, bound to time and place in his Worship. The Original of the* Sabbath. *The necessity of Publick places, and conveniency of* Churches. *Set places for Worship, some* commanded, *some* approved. *The* Tabernacle. *The* Temple. *The use, difference, and original of* Proseucha's *and* Synagogues. *Gods* Symbolical *presence in the Old Testament. The* Schechinah. *Ceremonial Holiness of places removed. Difference 'twixt the Temple and our Churches.*

§ 1. BEfore I come to the full prosecution, and clear demonstration of the fore-mentioned *Conclusion*, I shall endeavour to prepare my way, and to make it clear, by premising and making good these seven *Propositions*.

Propos. 1. *That God ought to be worshipped, is essential to the Divine Nature.* By *Worship*

ship in the general, I mean the performance of respect unto any thing, or person, according to the estimation and dignity thereof. In regard of its object, it may be either *Civil*, or *Divine* Worship. Divine Worship, usually is called *Adoration*, which is that whereby the mind yeelds due reverence, and respect unto God, owning of him as the Supreme Soveraign of the world, and depending upon him, as the bestower of all good, and preserver from evil. Now this Adoration, or Religious Worship, is essential unto the Divine Nature; God having that in his most perfect Nature, which necessarily calls for it at the creatures hands. To avoid all mistakes, take the *Proposition* thus, *Adorability is proper onely unto God.* This Adorability, or Inward Worship in God, in its formal notion, seems not to be placed in that Transcendent Excellency, in that singular and independent Majesty of the Eternal Deity, whereby God is infinitely above every creature; But it doth most specially denote his *Spiritual Dominion* over intellectual creatures; and thus God ought to be worshipped by them *in Spirit*, as hee is the Father of Spirits. For, John 4 24
although Adorability be conceived to be in Heb. 12.9
God from all Eternity, yet it cannot so

much as be imagined, or conceived by us, but as a relative and respective Attribute of God, which wee conceive of, in God, in order to the creatures, some Action of theirs interposing; so that in Gods *Knowledge of Vision*, wee must necessarily suppose these three things to be together; *God Adorable, One adoring Creable, and the Action of Adoration possible.* Neither is God said to be adorable, with a respect had to every creature indifferently: For there are but two created natures onely, *viz.* that of Men, and of Angels, in reference to which, God is said to be adorable, and ought to be worshipped by them.

Deus adorabilis, adorans creabilis, adorationis actio possibilis.

§ 2. Having thus briefly opened the terms of *Worship*, *Adoration*, and *Adorability*, I shall now prove the Proposition by these Arguments.

1. Either Spiritual Worship and Adoration is necessary, and naturally due unto God, and proper unto him alone, or else our Saviours weapon was but weak, that he used to repel, one of Satans principal temptations. To undervalue the skill of Christ our Captain, in the managing of spiritual weapons, against the Devil, is both blasphemy against God, and undermining of the Gospel, and the greatest injury to our own Faith.

Faith. But the very strength and force of our Saviours answer to the Devil, is couched in this. That *Spiritual Adoration is proper onely unto God. It is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. It is written*] Our Saviour, to instruct us, uses nothing but Scripture Arguments; And where is this written? In *Deuteronomy* wee finde it. But the words are thus, *Thou shalt fear the Lord thy God, and serve him.* Our Saviours Argument is never the worse, nor the weaker, in that hee takes the *sense* and *meaning* of the place, though hee doth not exactly tye himself to the words. *To fear God*, is a more general term, and includes *Worship* under it; and when our Saviour is to deal with Satan, that would have Worship given to him, hee deems it a solid way of reasoning, to infer a particular from a general, and calls that Scripture that comes by a clear consequence from it. *It is written, Thou shalt worship the Lord thy God.* And Further, our Saviour sticks not to say, It is written, *And him onely thou shalt serve.* Though it be but implied in that place of *Moses*. For indeed the very nature of the subject spoken of, implies a peculiar reference unto God *alone*. Because those things (such as worship and

Mat. 4.10

Deut. 6.13

Spanhem. Dub. Evang. Par. 3. D. 65. p. 292

and fear) which are due unto God *as God*, are due onely unto God, with whom no creature can claim a partnership, in Divine Adoration, without *great Sacriledge*, and none can be admitted to it without *gross Idolatry*.

Argum. 2. If the necessary requisites of the proper object of *Adoration* be onely in God, then Adorability is proper onely unto God. For how can that be the object of Divine Worship, which is not qualified with those properties, and attributes, that are necessary for its constitution, in such a capacity? but in God alone are those requisites found. Which are these three.

First, *Omniscience*, that hee that is worshipped, should know all our wants, our sighs and groans, and know the deepest secrets of the most retired thoughts of our hearts. As true Worship may inwardly be performed many times, by the secret thoughts of the mind; so it is necessary, that hee that is thus worshipped, should have a peircing and omniscient eye, to have a clear, and full view of those very thoughts. For otherwise hee may be worshipped, and hee not know it: And then what small comfort would it be for the most spiritual worshippers, to serve him with their hearts, who, unless

unless hee be omniscient, would be ignorant whether they worshipped him or no.

Secondly, *Omnipotency*, that hee should be able to help us in our wants, and give in a supply suitable to our greatest grievances, and necessities. Why should I worship one that is not able to help mee? or why should I not worship and adore any thing else besides God, if that were as able to supply my wants, and relieve mee in any kinde of misery, as God is, who is Omnipotent?

Thirdly, *Omnipresence*, that hee should every where hear our prayers, and answer our requests. This was one great peece of unreasonablenes in the worship of the Heathens, that they made choice of such Gods to worship, which they themselves acknowledged were confined to particular places, and so could not be present to help them under any sudden emergency; and because they wanted power, their worshippers would remain helpless still, though they were present in their very *Temples*, the places of their confinement. Now God, the God of *Israel*, the *Onely Being* in the world, that is both Omniscient, Omnipotent, and Omnipresent, and therefore Adorability is proper onely to him.

§. 3. This

§ 3. This *Proposition* being thus proved, it may easily be improved, to convince the *Papists* of grievous Idolatry, in worshipping those things, with a Religious Worship, which are not proper objects of Adoration, as *Images*, *Saints*, and the like. As also to condemn the *Socinians*, those great *Patrons of Reason*, of their gross absurdity and unreasonableness, in divesting Christ of his Divinity, and yet of attributing Divine Worship and Adoration to him, notwithstanding hee is held but a Creature. But I had rather prevent a mistake and miscarriage amongst ordinary Christians, than stand to confure those, that are visibly the Disciples of Antichrist, as the former; or those that have really forfeited the very name of Christians, as the Latter.

The mistake is this, when Christ our Mediator, God and Man, is propounded in Scripture as the Object of our Religious Worship and Adoration; less wary minds, may be apt to terminate their Worship, upon his humane nature. When, as 'tis evident, the humane nature, and flesh of Christ is not God, though it be the flesh of God, *viz.* of *God the Son*, and personally united to him. But the personal union, of the Divine and Humane Nature, in Christ the Mediator

Mediator, doth neither destroy, nor confound the proprieties of either, but leaves them entire as they are in themselves. And Adorability is no less a propriety of the Divine Nature, than Omniscience, Omnipotence, Omnipresence, and Eternity are. God therefore manifest in the flesh, is to be worshipped with a *Religious* Worship, but his flesh ought not thus to be worshipped. As the *King* may be *civilly* worshipped, who wears a Crown, or Diadem upon his head, and bears a Scepter, the emblem of Majesty in his hand, yet neither Crown, nor Diadem, nor Scepter, can be said to be honoured with *a civil worship*. And the godly, are then said to have worshipped Christ, when they knew clearly his Divinity, that hee was God as well as Man. As the blinde man made whole, when Christ had told him hee was the *Son of God*, that cured him; Then *hee said, Lord* Joh. 9.
I beleeve, and hee worshipped him. Thus 37, 38
those that saw Christ walking upon the Sea, and quieting of it. *Then they that were in* Mat. 14.
the Ship came and worshipped him, saying, 33
of a truth thou art the Son of God. See also the example of *Peter*, *Luke* 5. 8. And the Women that sought Christ in the Sepulchre, *Matth.* 28. 9. And the *Apostles*, that

that were gathered together in the Mount when Christ took his leave of them. *Vers.* 17. *When they saw him, they worshipped him*, whom they knew now, to be *the Son of God*, by his resurrection from the dead.

§ 4. Before I pass to the next *Proposition*, wee may here from this first learn a true account, why Heathenish Worshippers would never admit the Worship of the *True God of Israel*, under the Old Testament, or of *Jesus Christ* revealed under the New Testament dispensation, but would willingly entertain the Worship of all other *Gods* whatsoever. One would have thought, the *True God*, who truly is the proper object of Adoration, might as well have been entertained, as any of the false, and fained *Deities*. The reason was this, because it was very indifferent to *Satan*, after what manner hee was worshipped, so hee was but worshipped at all, hee could easily admit a multiplicity of Gods. But *The God of Israel*, and *Jesus Christ*, when they are worshipped, they must be worshipped *alone*, *they*, *and none other*, all else must be excluded, it being the first and chiefest of all Gods Commands, Thou shalt not have אחרים אלהים, *any other Gods before my face*. But the Worship of

of false Gods did not at all hinder, but that worship might be given to other Idols, so that the kind and degree of it peculiar to each *Idoll*, was but distinguished by their Disciples.

§ 5. Propos. 2. *Actual Adoration or Worship is due to God from all intelligent creatures, by the obligation of nature.* Actual Adoration, and the formal exhibition of Worship, is neither essential to God to have it, or to the creatures to give it. *Not to God to have it*; because God was before there were any creatures to worship and adore him: And it was no less possible for God, to have continued in his Essential Perfections without *Adoration*, than for him to have been without Actual Creation; which was an Action as arbitrary unto God, and as far short from absolute necessity in its production, as any creature is from an absolute necessity, and independency in its being. *Nor to the creature to give it.* There being many intelligent creatures, as Apostate Angels, damned spirits, and the like, which do not exhibit this Actual Worship unto God, and yet remain in their being still. But an *Actual Obligation* to give God this Worship, is *Essential* to all, both Angels and Men. *The creatures moral degeneracy,*

degeneracy, not at all lessening or diminishing their natural obligation to duty. And that this obligation lyes upon all intelligent creatures, will appear,

1. Because they are Gods *Creatures.* A Creature, as such, must needs own his Being, Dependence, and Preservation, as the Product of his Creators goodness: And is any thing more just and equitable, than for such a depending Being, as a Creature is, to worship and adore the fountain of his Being, and the foundation of his present, and all future welfare? And is there any higher peece of unreasonable injustice, than for the Creatures to slight him, from whom they drew life, and breath, and all?

2. Because they are *Rational Creatures.* God hath endowed Angels and Men, with minds and understandings, that they might know, honour, and adore him. As God made all things, so more especially intelligent Creatures. for himself, to do homage to him, and herein lyes their *Natural Obligation*, to *serve* and *worship* God.

§ 6. Propos. 3. *Pure Spiritual Beings, such as Angels are, need not be circumstantiated to time, and place, in rendring Actual Worship unto God.* The Holy Angels, being not properly the parts of the Church, for which

Thes. Salmur. par. 3. p. 412. § 45.

which Christ died (for the directing and perfecting of which the revelation of the mind of God was given to us in the Scriptures) because the foundation of the union, of the Members of the Church, and Christ, lyes in the Communion in the humane nature, of which the Angels are not capable naturally. And hence it was that our Saviour bore the sins of men, and not of Angels upon his body on the Tree. *For*, that Christ redeemed not the Angels, it was not onely because they stood not in need of redemption. (I speak of the holy Angels, that never left their first state) but because, Christ took not upon him that nature, in which hee might undergo the punishment, due to Angels in case of sin. I say, for these, and other reasons mentioned by *Amyraldus*, the Angels being not genuine parts of the Church, for which Christ dyed, and to which the Scriptures were given. 'Tis no wonder at all why the Scriptures have so deep a silence, of the manner and circumstances, of the Angels worshipping, and adoring of God. And 'tis but a *learned Ignorance* for us to sit down satisfied, and contented, without the knowledge of that, which God thought unnecessary, to be revealed in Scripture. How the Angels then

Loco supra citato.

do worship God, wee need not much trouble our selves to inquire after, since wee have not evident manifestations of it in the Written Word. But this seems to be clear, they are not tyed to any *time*, strictly so called, because their very nature is measured by *aviternity*, and not by time. And being of a pure Spiritual Nature, they have neither those *avocations* by any particular calling, nor *necessary diversions* from Gods Immediate Worship, as Man, if hee had continued innocent, must have had, for the very sustaining of his life, and being, which would have been by seasonable food. (The fruits in the Garden of Paradise being a sufficient evidence, that God intended innocent immortality to have been supported by ordinary means.) It is probable therefore, they have no *set times*, but continue constant in the Immediate Worship of God, unless when God imploys them, as πνεύματα λειτουργικὰ, as his *Ministring Spirits*, for the service of his Church. And perhaps, even then their imployment, speaks them onely *distant* from the other Angels, their fellow-worshippers, and *not absent* from the real worship, and service of God. And thus it appears, they are not tyed to any *place* neither, as they are not

not to any *limited time* of Worship. For they being *Spirits*, are uncapable of any *local circumscription*. And to enquire any further, may run us upon the Rocks of bold, and unsafe, and unwarrantable conjectures, in those matters, the knowledge of which wee may very well spare, without the least prejudice of our present comfort, or future salvation.

§ 7. Propos. 4. *The Sons of Men, which are of a mixt nature, partly Spirit, and partly Body, are by their very Beings determined both to time and place, in their rendring Actual Worship unto God.* For man to worship God, is immediately consequent upon his Being as a rational creature; and for man to worship God in some *time*, and *place*, is necessarily involved, in the very Worship it self, that man is obliged to give unto God. And the very same reasons that do evince a necessity of Worship, to be given unto God by Creatures, that are *partly Body*, and *partly Spirit*; will infer a necessity of making *time*, and *place*, the inseparable adjuncts of that Worship: So that these two, *time*, and *place*, in the general, as appertaining to Divine Worship, are not to be esteemed therefore *good*, because God hath *appointed* them; but God

hath therefore *appointed* them, and *commanded* them, because they are *in themselves good*, that is, necessary to Divine Worship, that man must yeeld unto God.

1. That some *time* is necessary for man to worship God in; is the clear dictate of natural light. For man being *partly Body*, as well as *Spirit*, and being naturally obliged, to worship God with both, external, as well as internal Worship, is necessarily required of him. Now all Actions of man, especially those which are *external*, must of natural necessity, lay claim to some *time*, for the performance of them. Neither can man conveniently attend upon the Worship of God, unless some *time* be set apart, in the which hee may be freely disintangled from his ordinary work, and employment. Thus far, *time*, and the *Worship of God*, seem to fall under one, and the same command. For as God in creating of the world, did concreate and make *time* together with the world: So also when God commands, and appoints, any Religious Worship to be performed, by any actions of men, hee doth withall command and appoint, that necessary circumstance, of *some time*, wherein they should be dispatched. And that man might not be

be left wholly undetermined, as to the *time* of Worship, in regard *some time* in general was necessary; and it being highly rational, that the disposal of the *time* for Worship, should be at the pleasure of God, the Supream Soveraign, and Creator of man, who made him an intelligent creature, capable of worshipping God: It hath pleased our Soveraign, and Creator, to set apart some *portion* of our *time*, for his Worship, and to indulge the rest to us to be employed, according to the necessity of our natures.

§ 8. Thus God, taking a pattern from his own Creation, employing *six daies* in the production of the world, and resting the *seventh*: Hee hath freely indulged *six daies* for common and ordinary work, and a *seventh* hee set apart for his more solemn Worship, and Service. *And God blessed the seventh day, and sanctified it, because that in it hee had rested from all his work which God created and made.* Gen. 2. 3 Gods sanctifying of the day, was setting of it apart for an holy use, that is, designing it to his Publick Worship and Service. It is true, the word *Sanctifie* is variously used in Scriptures, but here it must be one of these two waies taken: Either

1. By *infusion* of Holiness, and Sanctity into it, as holy men are said to be sanctified; or else

2. By *separation* of it, from common use, and dedication of it to holy use; as the *Temple* and the *Altar*, are said to be sanctified. The first cannot be meant here, because the circumstance of a seventh part of time, is not capable of being made holy, by the *infusion of Habitual Holiness*, whereof onely intelligent creatures, men and Angels are; it must therefore be said to be sanctified, in regard of its *separation from common use*, and dedication to holy use, as the *Temple* was, which had no inherent holiness. Being thus dedicated for an holy use, it must be either for Gods use, or mans; that is, that either God should keep this *holy day*, or that man might observe it, as an *holy day* unto God. The dishonour, that the observation of such an *holy day*, would bring upon *God*, must needs byasse us to beleeve, that it was dedicated, and consecrated for *mans* use, for him to observe it as *holy* unto God. This day is therefore said to be sanctified of God, that man might sanctifie it, and dedicate it unto God. And hence it follows, that as man could never have lawfully dedicated

it

it unto God, without a fore-going institution from God; so the institution of God, implies a known command given by God unto man. So that if any desire to know where God commanded the observation of the Sabbath, before *Moses* his time, they may see it here necessarily implied in Gods sanctifying of it. And that God, doth here declare his mind by *Moses*, by way of *Prolepsis*, and *Anticipation*, concerning the sanctification of the Sabbath, because his intention was, to sanctifie it two thousand five hundred years after: Is but a meer shifting evasion of prejudiced minds, the vanity of which hath been sufficiently discovered, by many worthy and learned Divines. Onely this may suffice to evidence, that God himself hath interposed in the determination of a *portion of time* for his Service, in that hee hath set apart a *seventh part* of mans *time* for his Worship. And herein we may observe Gods infinite goodness and condiscention of love. If God had asked man, how much time hee would willingly allow, for the worship of his Maker, who had given him his Being, and furnished the world with necessaries for the use of man: Hee could not for shame, have denyed God the one half of his time. con-

sidering his frame, and making, that hee is *half Spirit, when as the holy Angels*, which are *wholly spiritual* in their Beings, are continually employed in Gods Worship, and Service; and yet wee see God requires but a *seventh part* of our time: They then must needs act very dis-ingenuously, not to say, highly dishonourably against God, who would rob God of this too. Especially if that hold good which one hath observed.

Shepheard Pref. to the Moral. of Sab.

"That it is easie to demonstrate by Scripture and Argument, as well as by experience; That Religion is just as the *Sabbath* is, and decaies and grows as the Sabbath is esteemed: The immediate Honour and Worship of God, which is brought forth, and swadled in the three first Commands, is nursed up, and suckled in the bosome of the Sabbath. If Popery will have grosse ignorance and blind devotion continued among its miserable captives, let it then be made (like the other Festivals) a merry, and a *sporting Sabbath*. If any State would reduce the people under it to Romish Faith, and blinde obedience again, let them erect again (for lawful sports and pastimes) a *dancing Sabbath*. If the God of this world would have all Professors enjoy a total

"total immunity from the Law of God, "and all manner of licentiousness allow- "ed, without check of conscience; let him "then make an *every day Sabbath.*

§ 9. 2. That some *place* also is necessary for man to worship God in, is evident by the very light of Nature. For every *Body*, such as man hath, must by the natural necessity of its Being, be contained in some real place in the world; and indeed, *to be in a place*, is so proper to a *Body*, that wee may as well suppose it not to have a Being, as not to admit of a local circumscription. If a *Body* cannot *be*, or *exist*, then neither can it *operate*, or perform any *action*, unless it be in some place; now therefore, the Worship of God being an external action, when publickly performed with others; it not onely requires *a place*, but necessarily requires *a place capacious* of many that must joyn in the same Worship: Because Publick Worship speaks a joynt concurrence of several Worshippers, for the performance of the same action of Religious Worship: So that the very light of Nature gives its clear suffrage, for the necessity of convenient places of meeting, for the performance of the Publick Worship and Service of God. Is it not a shame now, not to live

live closely up to such clear dictates of the *Light within*? must the convenient places of Publick meeting for Gods Worship be forsaken, because the necessity of them is thus evident and apparent by *Natural Light*? is not this to cry up *inward Light*, and yet plainly to live in *Darkness*, voluntarily closing their eyes against the sparkling beams of it? And if popular consent, and the Christian Magistrates Civil Sanction, have interposed, in the designation of such places; separating them from common, and dedicating them to a Religious use; and if prevailing Custome hath stiled the meeting places CHURCHES, probably according to the languag of Saint *Paul* himself. Is it not meerly sottishness and ignorance, to withdraw from these, because they are *so called*, and so set apart for Religious Worship? How much better did the very Heathens improve their natural dictates, than these pretended Patrons of the *Light within*, who from the sight of a necessity of some Publick place for Worship, invented their Groves, Oratories, and Temples, for the service of their Idol Gods. But I proceed.

1 Cor. 11. 18. 20, 22. & 34. verses, compared. See Mr. *Modes* Treatise of Churches.

§ 10. Propos. 5. *God by his instituted Law did particularize and set apart some places*

places for his Worship and Service. The Old-Testament gives many instances of places separated to Gods Worship. *Paradise* it self was a place designed, wherein innocent *Adam* was not onely appointed, *Terram*, but also *Deum colere*, to worship and serve God *in*, as well as to till the ground thereof. The place where *Adam* and his family had their residence, afterward, which, when *Cain* left, I have already shewn; Hee departed from the place of Gods Worship. The Church of God was after that continued among the *Patriarchs*, who had also their particular places for the Worship and Service of God. But where the condition of the Worshippers was so flitting and inconstant, as that of the *Patriarchs* was, wee cannot expect to finde, any *set* and *solemn*, but onely *occasional* places, set apart for the Worship of God. But after the *Israelites* coming out of *Egypt*, the places for Religious Worship, were more punctually determined, and appointed by God himself. Now those places which served for the Worship of God, were either places *commanded* by God, or *approved* by him. Places commanded, as the *Tabernacle*, and *Temple*; places approved by God, were their *Synagogues*, and *places of prayer*. c. 3. § 2, 3

§ 11.

§ 11. 1. God appointed the *Tabernacle*. When God had once adopted the *Israelites*, the seed and posterity of *Abraham*, to be his peculiar people, having made a Covenant with them; hee also prescribed the Worship, that hee would bee served with, punctually unto *Moses*, and fixed it to one certain and determinate place: That it should be exhibited to him in the *Tabernacle*, where the *Ark* of the Covenant, and the *Altar* were placed. This *Tabernacle* was not onely a place fit and convenient for them to meeet in, but also, where God hath promised to meet with his People that worshipped him. And the *Tabernacle* is often called, אֹהֶל מוֹעֵד The *Tabernacle of meeting*, not onely of mens meeting together, as is usually supposed, when wee finde it translated, *The Tabernacle of the Congregation*, but also of Gods meeting there with men. For so the Lord gives an account of the name, himself, in three several places of the Law. אֹהֶל־מוֹעֵד אֲשֶׁר אִוָּעֵד לָכֶם שָׁמָּה Exod. 29. 42. 30. 36 Num. 17. 4 *The Tabernacle of meeting, where I will meet you*: and it is sometimes called אֹהֶל הָעֵדוּת *Schindler L. Pentaglot.* the *Tabernacle of Testimony*, because the Testimony, that is, *the Decalogue*, or Tables

tables of the Covenant, were laid up there in the Ark. Now the reason why God fixed the Jewish Worship at the first, to the *Tabernacle* onely, was this, because all men by reason of sin, being strangers to God, can no waies become righteous and acceptable unto God, but by the Mediator, Christ Jesus, God and Man, the Eternal Son of God. It is Christ alone, that by virtue of his offering himself up as a Sacrifice to God for us; at a certain fixed place, *viz.* at *Jerusalem*; hath reconciled sinful man to an offended God: It is hee that hath made God a Propitious Father to us, and by his intercession makes all our Prayers, Service, and Worship, that wee offer up unto God, to be acceptable unto him. Of this thing the Lord made the *Tabernacle*, with its appurtenances, to be a clear type; and therefore commanded all that Legal and Ceremonial Worship, with which hee was served by the Jews, to be performed no where else, but on the *Altar*, and before the *Ark* and the *Tabernacle*; by the which hee would clearly teach us, that neither our persons, nor performances, nor any of our Worship and Service, would ever be acceptable to him, unless it be in and through Christ, who was

shadowed

shadowed out by those Types, and Ceremonies. And again, the reason why the *Tabernacle*, *Ark*, and *Altar*, were fixed in no certain place, but moved to and fro, and variously placed up and down, in the Land of *Canaan*, which God gave to his People, was this; Because Christ, who was shadowed out by those Types, was to come to that People in the flesh, and was to live and converse among them, having no fixed habitation in the Earth, but occasionally going to and fro, travelling up and down through that Land, doing the Will of his heavenly Father.

§ 12. 3. God commanded the *Temple* to be built for his Worship and Service: The choice of the *Temple* for the place of his Worship, was not so much for himself, as it was for his People; *For the Lord dwelleth not in houses made with hands.* God fitting and accommodating himself to mans capacity, by way of infinite condiscention, imitates the *Grandure* of Soveraign *Monarchs* and *Princes* in the world. For as a Prince maketh choice of some great City for his residence, so doth the Lord make choice of *Jerusalem*. And therefore 'tis called *The City of the great King*. As a Prince hath his Palace within a great City; so hath this

Act. 7.48

Mat. 5.36

the Lord his *Temple* within *Jerusalem*, and therefore it is called the *place of his habitation*. And as a Prince hath his Palace distinguished into so many Courts, so was the *Temple* of *Jerusalem*. And as they have their furnished Tables; so hath the Lord his *Altar* for his *Table*, and his *appointed times*, were the *morning and evening Sacrifice*. This *Temple* was called the *Throne of his Glory*. So, *the Perfection of Beauty, and the Joy of the whole Earth*. So, *the place of his rest*. Now the reason why God would have the Portable *Tabernacle* erected by *Moses*, to be changed by *Solomon* into a most magnificent and stately *Temple*, to be fixed and settled at *Jerusalem*; was to typifie the heavenly Temple, and Sanctuary, into which Christ entred after his Passion, and his Resurrection; where wee also shall appear before him, to worship and adore God in most perfect Peace, after the blessed resurrection, exhibiting to him most pure and acceptable Worship, and that for evermore.

Psa. 76.2

Mal. 1. 7

Jer. 14.21 Lam. 2.15 Psal. 132. 14

§ 13. 3. Places for Worship among the Jews, which were not *commanded*, but *approved* by God, were *Synagogues*, and *Proseucha's*, or places of Prayer. Though the Jews were to have but one Altar, or place of

of Sacrifice, that namely, which the Lord should chuse, to place the Ark of his Covenant there, the *Tabernacle*, or *Temple*, yet had they other places for Devotion, and Religious use. As for the *places of Prayer*, if different from the Synagogues, as very many learned men think; their difference lay in these two things chiefly, that the *Proseucha's* were a plot of ground encompassed, with a wall, or any other enclosure, like to our Courts, and open above. But the *Synagogues* were covered buildings, like our houses and Churches. Again, they differed as to the Service that was performed in them: In the *Proseucha* they prayed onely ordinarily; in their *Synagogues* they prayed and interpreted the Scriptures; then in the *Temple* they both prayed, interpreted the Scriptures, and sacrificed. To these a third may be added,

Act. 16. 13 *viz.* That the *place of Prayer* was without
Act. 15. 21 the City; but the *Synagogues* were within the Cities. *But Moses of Old time hath in every City, them that preach him, being read in the Synagogues every Sabbath-day.* The *places of Prayer* I finde are fixed as high as the times of *Joshua*, upon no slender and improbable grounds, of the which see Mr. *Mede*. But as for *Synagogues*, many fetch

Medes Diatribæ on Josh. 24. 26. p. 192

the

the original of them no higher than the Captivity of *Babylon*, thinking that necessity first taught the Jews the use of them, in that Captivity, which afterwards they brought with them at their return into their own Country. But mee thinks if wee consider, how the *Jews*, upon many accounts, were peculiarly engaged to Worship, and serve him. And that there was but one *Temple* for the whole Nation, whereat they were bound to appear, and those the males onely but thrice a year; And how *that Temple*, or *Tabernacle* was from some of them above an hundred miles distant at the least; it seems not either probable, or credible, that the Jews should bee left wholly destitute of places for their ordinary meeting, for the Service and Worship of God. Upon these, and such like Considerations, I judge those mens conjectures most specious and plausible, who count it probable, That *Synagogues* then began, when the Tribes were settled in the promised Land. Thus *Aretius*. After the Jews came into the promised Land, they built certain Publick places, in which the Word of God was both taught and heard, and the Law of *Moses* explained. And also *Godwin*; The Temple being too far distant from

Aret. in Mar. c. 1. p. 237

Godwin. Moses and Aaron. l. 2. c. 2. p. 79

from them which dwelt in remote places, it is likely that they repaired unto certain *Synagogues*, instead of the Temple. That
Act. 15.21 the *Synagogues* were very antient, appeareth from that expression of *Luke*. And that they were in *Davids* time, is, I think, ad-
Psal. 74.8 mitted of by most, from that place. *They have burnt up all the Synagogues of God in the Land.* Taking it now for granted, that by מוֹעֲדֵי in that place wee are to understand the Jews *Synagogues*. All that I shall further observe, is this, that by being termed מוֹעֲדֵי אֵל *the Synagogues of God*, wee may easily gather, that the Lord *approved* of them, though hee did not *command* them. And our Saviours so very often frequenting of them whilst hee was in the flesh, was not onely an evident Testimony, of his real liking of those Publick Performances of Religious Worship that were then celebrated, but also a tacite approbation of the *places* themselves, where they were thus solemnly performed. Yea, and to countenance those Synagogue-Solemnities the more, our Saviour did take upon him the part of an Interpreter, and Publick Preacher among
Luke 4. 16, 17, 21 them. *And, as his custome was, hee went into the Synagogue on the Sabbath day, and stood*

ſtood up for to read. And there was delivered to him the Book of the Prophet Iſaiah, *and when hee had opened the Book, hee found the place where it was written.* So that it was not an occaſional action onely of our Saviours coming to the *Synagogue*, meerly out of novelty, or deſire of oppoſition, or the like; But *as his cuſtome was, hee went into the Synagogue*, yea and that upon *the Sabbath day.* What clearer grounds can there be for our Religious Imitation, than this undoubted frequency of our Saviours attendance on Publick Synagogue-Service. *Chriſt never yet gave any countenance to any Private Meetings, which ſhould over-turn the Publick Ordinances.* And if it ſeem ſtrange to any, how our Saviour, who was deemed an illiterate Mechanick, a Carpenters Son, by the Jews, ſhould be permitted, yea invited by the Ruler of the Synagogue, to preach publickly, which priviledge was granted onely to the *Learned.* Let him conſider but theſe two things, *viz.* The ſpreading fame of Chriſts miracles, and that, at that time hee was a Ring-leader of a Religious Sect. Theſe were two Wards in our Saviours Key, which could at any time open the *Synagogue* door, to make way for his entrance there, and for his admittance to

N. B.

Horæ Hebraicæ p. 76

teach in Publick amongst them.

Well then, to finish this *Proposition*, we see that there were Religious Places of Publick Worship, besides the *Temple* and *Tabernacle* both in *Jerusalem* and several other places, throughout the Land of *Canaan*, *viz. Synagogues*, in which the People met every Sabbath day, both to hear the Word read and to Pray. And to what end was all this in reference to us? *Capellus* tells us; *In documentum nostri officii erga Deum, &c.* It is to teach us our duty towards God, that we ought as long as we live upon the earth, religiously to meet together in the Publick, to profesſe and testifie our Piety and thankfulneſſe unto God: And that we ſhould every day grow more and more in the knowledge of God by our conſtant attendance upon the Publick Preaching of the Word of God.

beſes alm. par. p. 664. 9. i. Medes iatrib. p. 05. on oſh. 24. 6.

§ 14. Propoſ. 6. *God vouchſafed evident tokens of his ſpecial preſence, in thoſe places, he commanded for his publick worſhip under the Law.* So both the *Tabernacle* and the *Temple* were honoured with ſeveral manifeſtations of Gods preſence: According to that full promiſe made by God himſelf to the *Jews*. *In all places where I record my Name, I will come unto thee and bleſs thee.*

xod. 20. 4.

All

All those places where God fixed his solemn worship for the memorial and honour of his Name, were under the Promise of Gods especial Presence. Now God having fixed first the *Tabernacle*, and then the *Temple*, for the solemn Publick Worship, there God promises to come unto them and bless them, to give evident tokens of his Presence, and real effects of his blessing. Now these Symboles or tokens of Gods special Presence were many and various. As Gods sending fire from Heaven to consume their Sacrifices upon the Altar; His appearing to the Priest yearly in the Holy of Holyest; His answering by *Urim* and *Thummim*, and many others of the like nature. But above all, I think we may safely pitch upon the *Ark* as the most remarkable token of the *Divine Presence*; It having the *Cherubim* placed over it, from whence God was wont to declare his mind, and very probably, with sensible words. *And there will I meet with thee, and I will commune with thee, from above the mercy seat, from between the two Cherubims which are upon the Ark of the Testimony of all things that I will give thee in Commandement unto the Children of Israel.* This was the standing memorial of Gods Name and Presence with his People. Hence Exod. 25. 22

God is said *to dwell between the Cherubims*, Psal. 80 1. Because God had promised to be Present there, and from thence to give his answer to the People. Here the *Jews* placed the SHECINAH, the *Majesty* of God and his *Glory* dwelling upon the *Ark*, for this was the usual terme to expresse Gods Majesty and Presence in his Church by. And the *Hebrews* by *Shecinah* are wont to note, that visible sign of the Lords Presence, whereby he signifyed to the *Jews*, that he would dwell and stay amongst them, and what the Jews are wont to call *Shecinah*, in the Scripture we may often find set out by *Gods Glory*; And the word Δόξα is frequently used both in the LXX. and New Testament, in that Sense. Now, because the Ark was counted the most holy type that the Jews had, and the most Principal evidence and Pledge of Gods Presence, hence God sanctified those Places where the Ark came, because of the solemnity of manifesting of his Presence. 2 Chron. 8. 11. This *Solomon* hath fully expressed. *The places are Holy, whereunto the Ark of the Lord hath come.* Hence came that Legal Sanctity,

Divinitas שכינה *Gloria Divina inter homines habitans a* שכן *habitare. Hæbrorum magistri vocant divinam Majestatem, Shecinah, quod suæ ecclesiæ habitet & adsit ubique locorum presentis.* Merc. *in* Pagn.

Sanctity, that ceremonial holiness that was put upon the *Tabernacle* and *Temple*, because of the Arks being there. *The Tabernacle shall be sanctified by my glory.* Here they were to Sacrifice without an extraordinary warrant to the contrary; As the Hebrews say, *A private Altar was not lawful to be erected but by a Prophet.* And the *Temple*, upon such accounts was a Part of their ceremonial Worship. And they were to set their faces towards it, when they Prayed. And all this, not so much for the Types sake as for the thing Typified by all these, and that was *Christ*, through whom alone God accepts both of our Persons, Prayers, and all our Performances. Therefore it follows that all that Legal and Ceremonial holiness of Places should quite vanish away with the Types, when Christ who is the substance, at which all these shadows Pointed is come. So that however we may grant under the Gospel, Places *appropriate* to divine worship, and in that sense *Holy*, because separated from a common use; (as the word used for Holiness, in Scripture, *viz.* קדש does Properly signifie:) Yet I have neither faith to beleeve, nor any reason to see, that there is in any such separated, I add, and consecrated Places for Divine Worship, any such

Exod. 29. 43.

Aram privatam non esse licitam nisi propheticis.

1 King. 8. 48. Dan 6. 10.

Merc. in Rad. קדש *Pagn.*

such Legal or Ceremonial kind of Holiness, which renders Duties performed there, more acceptable unto God, than if performed by the same Persons and in the like manner in any other Places. Which both in the Speculation, and in the Practice, smells too rank of down-right Popery. This leads mee to the last Proposition.

Raph de Torre in 2. 2. q. 83. *ar.* 3. *p.* 301 *cit. in Tast. Sa.* p. 247 *Thes. Sal.* p. 3. 667. § 22.

§ 15. Propos. 7. *Though Christ hath removed all distinction of places through legal Holiness, yet hath hee made ample provision for his special presence, in places of Religious Worship under the Gospel.* I need not stand at all upon this *Proposition*, the former Part of it being cleared already, and the latter Part to be proved throughout the remainder of this discourse. Onely for further satisfaction we may consider the speech of our Saviour to the Samaritane Woman, concerning the abolishing of all distinction of Places for Worship, through a Ceremonial Holiness. *The hour cometh when ye shall*

John 4. 21 *neither in this Mountain*, i. e. Mount Garizim, *nor yet at Jerusalem Worship the Father.* The Publick Worship of God was now to be restrained to no Place, as formerly it was to the *Temple* at *Jerusalem*. That is, to no Place for *its Ceremonial Holinesse*, which may render the Parts of Divine Service more

more acceptable to God, than if performed elsewhere. Because those Types which sanctified the Places formerly, were now to be taken away, when Christ the substance is come. And the body of the *Ceremonial Worship*, being now to expire, and the Partition Wall taken down, that the *Gentiles* might be admitted to worship God in Spirit and Truth. It could not possibly bee, for these reasons, that the true worship of God, should be tyed and fixed to any *one such Temple* as was at *Jerusalem*, any more. So that the observation holds very true of our ordinary Temples. Our Temples are but *loci ut loci*, "places as meere places, when as the Tem- "ple at *Jerusalem* was *locus ut sic*, a place "in such a respect, *viz.* a mean of Gods "VVorship, and part of their Ceremonial "service, and Type of Christ. But our "Temples are not a part of the VVorship "of God, nor Types of the body of Christ, "neither are we bound when wee Pray to "set our faces towards them; They are cal- "led places of Prayer onely, because the "Saints meet there, and if the Saints "meeting were not in them, they were but "like other common places. The Temple "of *Jerusalem* sanctified the meeting of "the Saints, but the meeting of the Saints "sancti-

Weemes 1 *vol.* Christian Synagogue *p.* 110.

" sanctifies our Temples. Here then arises that ample provision that Christ hath made for his special Presence in the places of religious Worship, *viz.* from the communion of Saints, meeting in convenient separate places for Publick Worship, and from the Promises annexed thereto, and not from any peculiar holiness that is in those places where they thus meet to Worship and serve God, and perform Religious Duties, Which I shall endeavour to make good in the proof of that *conclusion*, I formerly mentioned, *viz. That the place of Gods Worship is the place of Gods singular Presence.*

c. 3. § 5.

CHAP

Chap. V.

Gods special Presence set out by his train and retinue of Angels, Psal. 68. 17. *cleared. The Presence of Angels in places of Religious Worship*, Isa. 6. 1, 2. *opened. Arguments to prove the Angels Presence in places of Worship under the Gospel. Angels Ministring Spirits*, 1 Cor. 11. 10. *explained and vindicated.* Because of the Angels: *Not meant of Ministers, not of the Devils: not propounded to excite to an imitation of the holy Angels. Why the Argument is drawn from the Angels to urge decency and reverence in Publick Worship.*

§ 1. HAving in the fore-going Chapter premised and proved, seven Preparatory Propositions: It is high time to set upon the proof of the main Conclusion, just before propounded. And the first *Argument* that I shall make use of, is taken from the holy Angels.

Arg. 1. If the holy Angels are peculiarly present in places of Religious Worship,

ship, then those are the places of Gods singular Presence: The reason of the consequence is clear, because the very formality of Gods special Presence, is often set out in Scripture, by his Train and Retinue of Angels. Two things here are to be made good.

1. That the Presence of God is set out by his Retinue of Angels.

2. That this Train and Guard of Angels is present in the places of Worship. For the first of these, it were easie to shew from several Scripture instances, that Gods special Presence is set out by his Guard and Retinue of Angels. But that I finde it already done to my hand, which saves the labour of taking much pains, or spending much time upon this particular. Onely I cannot but take notice of the signal and singular modesty, of so admirably learned a man, who propounds his notions with much clearness and evidence, yet still with a full submission to better Judgements. This present notion hee thus propounds; "The specification of the Divine Presence, "whereby God is said to be in one place "more than another; I suppose (under cor-"rection) to consist in his *Train*, or *Re-"tinue*. A King is there where his Court "is,

Medes Reverence of Gods house. p. 92. § 2

is, where his *Train* and *Retinue* are: So God the Lord of Hosts is there specially present, where the heavenly *Guard*, the blessed Angels keep their station and Randezvouze. This hee clears from Gods appearing to *Jacob* at *Bethel*; from the Law given at Mount *Sinai*, which *Stephen*, and the *Apostle* say, was given by Angels, though no mention made of them in the story; the expression therefore arising from a supposition, that the special Presence of the Divine Majesty, consists in the encamping of his Sacred Retinue the Angels; and from *Dan.* 7. 10. and *vers.* 14. *Epist. Jude.* It may serve, I confess, to clear up the sense of very many difficult and obscure places of Scripture. I shall mention onely one more which hee insists not on. *The Chariots of the Lord are twenty thousand, even thousands of Angels; The Lord is among them as in Sinai, in the Holy place.* That the Psalmist is here speaking of Gods special Presence, is evident and apparent, if wee consider the fore-going verse, *This is the hill that God desireth to dwell in.* Hee speaks here of the Hill *Zion*, where the Temple was fixed, the place of Gods residence, his Mansion-house as it were, where God in a peculiar manner is said to dwell. Now in *vers.* 17.

Gen. 28. Act. 7. 53 Gal. 3. 19

Psal. 68. 17

Verse 16

David

David declares what this Presence is. Of which, thus *Calvin*, *Quia maligne ut plurimum nec justo pretio æstimatur Dei Presentiam magnifice Elogio commendat hic David.* Most men are very apt to entertain very low thoughts of Gods Presence, and therefore *David* here doth so highly exalt it. And how doth hee describe it? *The Chariots of the Lord are twenty thousand, &c.* In the translation of this place, I finde some variety; But I think, *Dulcius ex ipso fonte*, the neerer the fountain, the sweeter and clearer the stream. *Aynsworth* following closely the Original, thus renders it: "Gods Chariot, twice ten thousand thou-"sands of Angels; the Lord *is* with them, "*as in Sinai* in the Sanctuary. רֶכֶב אֱלֹהִים *Gods Chariot*] that Chariot of Majesty, that God in a peculiar manner is said to be present in, that hee uses for his service to defend the Church, and destroy his enemies. What is it? רִבֹּתַיִם אַלְפֵי שִׁנְאָן *Twice ten thousand thousands of Angels*] The Hebrew *Shinan*, translated Angels, is not elsewhere found in Scripture. It seemeth to come from *Shanah* to *second*; The Angels being *second*, or *next* to God; Thus

Calvinus in locum.

De voce שִׁנְאָן *V. Merc. in Pagn. in R.* שנן *& in quadratis.*

See also *Aynsworth* on the place.

the

the chief Princes, *Dan.* 10. 13. as those in place next Kings are called *the second* to them, 2 *Chron.* 28. 7. and *Esther* 10. 3. of *Elkanah*, and *Mordecai*, who were next to the Kings, there mentioned, of each 'tis said, מִשְׁנֶה לַמֶּלֶךְ hee was *second* to the King. This name excellently well suits with the Angels, as being of Gods *Train* and *Retinue*; and that they are taken in this notion, in this place, is evident from that which follows, אֲדֹנָי בָּם *the Lord is with them*, or *in them*] The thousands of Angels, they are the Guard, the Train of the Majesty of Heaven, and the Lord is present *with them*, they are his Chariot of state, and the Lord is *in* them, where ever they are, they denote his special Presence. סִינַי בַּקֹּדֶשׁ As in *Sinai in the Sanctuary*] These words are *Elliptical*, very short, and concise, as the *Hebrew* phrase often is, and therefore there is a necessity of a supply to make out the sense. Two waies I finde the most approved.

1. As our *Translation*, and *Aynsworth*, and others, by adding the particles *As in*. As in *Sinai in the Sanctuary*, or *Holy place*. Then the meaning is best known by referring the last clause, to the words fore-going, (as

(as wee know transpositions very usual in Scripture as well as other Authors) Thus, *The Lord is with them* [or *among them*] *in the Sanctuary*, as in *Sinai*. Now how was the Lord with the Angels in Mount *Sinai*? I have shewed before, as in the midst of his Train and Retinue: So that the Law which was given by God unto *Moses*, the Angels being present, is said to be given *by* them; or it is all one, if wee gather onely thus much, that the Law was given, and proclaimed *among* them, they being then as an heavenly Army attending upon God at that present; and though *Moses* never expressed this, yet it may clearly be gathered out of the New Testament, from three places. Act. 7. 53 Thus likewise is the Lord with them in the Gal. 3. 19 Sanctuary, to evidence which, the Cherubim were placed upon the Ark, which was Heb. 2. 2 the place of his special residence.

2. I finde the *Ellipsis* otherwise supplied by the LXX. Κύριος ἐν αὐτοῖς ἐν Σινὰ, ἐν τῷ ἁγίῳ. *The Lord is in them in Sinai, in the Sanctuary.* And this I take to bee an *Asyndeton*, and the sense then to run thus, and the Lord is among them, both, as hee declared his special Presence in Mount *Sinai*, and also in the Sanctuary, whether wee take the Sanctuary for the *Tabernacle*,

or

or the *Temple*, Gods special Presence in both, was by the Angels. Of which I come now to speak, it being the second thing to be made good.

§ 2. Now that this Train and Retinue of Angels is present in the places of Religious Worship will be evident from those places, which in describing Gods Presence there, do immediately make mention of the Angels. Thus the Prophet *Isaiah, I saw also the Lord sitting upon a Throne, high, and lifted up, and his Train filled the Temple. Above it stood the Seraphims.* To assert here, that the *Train* in this place, is to be understood of the Retinue and Train of Angels, would but impose a fallacy upon the minds of the less judicious, by reason of the equivocation of the word. For it is evident, that the word * here refers to the *Train* of a Garment of Majesty, or the coverings of the Throne of State, yet so as to be an emblem of Gods special Presence there; and therefore the LXX. renders it thus; And *his Glory* filled the house. And in this sense St. *John* takes it, *John* 12. 41. *These things Isaiah said when hee saw his Glory, and spake of him.* Speaking of this very Vision of the Prophet. But having mentioned the Royal Presence of the Soveraign

Isa. 6. 1.

* שוליו *Fimbriæ ejus.*

See c. 4. § 14.

How δόξα is frequently used by the LXX.

Joh. 12. 41.

V. Heusium in loc.

veraign of Heaven, sitting on his Throne in the Temple, presently hee subjoyns an honourable mention of his sacred Retinue. *Above it, stood the Seraphim*, which is acknowledged by all to denote the holy Angels, which sang that τρισάγιον to the blessed Trinity; *Holy, Holy, Holy, is the Lord of Hosts*. For this cause the curtains of the *Tabernacle* were filled with the pictures of *Cherubims*, and the walls of *Solomons* Temple with carved *Cherubims*. All which set out the multitudes of Angels in Churches. The Ark of the Testimony was over-spread and covered with two mighty Cherubims, called *Heb. 9. 5. The Cherubims of Glory*, that is, of the *Divine Presence*. All to denote, that where God commands his Worship to be solemnly celebrated, there the blessed Angels, out of duty, give their attendance; and afford their protection to those that worship God. Thus *Solomon*, out of that received opinion of the Angelical Presence in places of Publik Worship, speaks concerning vows to be made in the house of God; *Say not before the Angel, it was an errour*. The word *Angel* being taken collectively, and put for the *many Angels* that are present in Gods Worship. And some do refer these words that

1 King. 6. 29, 32. Dr. Gouge on 23. ver.

Eccles. 5. 6

that were uttered a little before the destruction of the Temple, *Let us depart hence*; to the *Angels* leaving of that place, because that was shortly to cease to be the Place of Gods Worship.

§ 3. *Object.* Well! but what is all this to us under the Gospel? The presence of the Angels is proved to bee in the *Temple* of old; are they now present in Gods Worship under the Gospel?

Answ. I doubt not but to evidence that they are so too, and that upon these following grounds.

1. If the Angels are busied in the propagating of the Gospel, then 'tis evident they will be most there, where there is the greatest probability for dispatching that work; which must needs be in the Publick Assemblyes, where the Gospel is Preached. But the former is true, for can we think they are weary of so good a work, are they πνεύματα λειτουργικὰ *ministring Spirits* still, and can their service be better imployed, then in that which hath been their honourable work heretofore? Now that they have been forward and chearful in propagating the Gospel, Scripture does abundantly testifie. How chearfully busie was the Angel *Gabriel* in declaring to *Zacharias* the nativity

Vid. Eras. Schinidii Not. & Animadverf. in N. Test. p. 157. in Mat. 17. 10.

of *John* the *Baptist*, the fore-runner of Christ? *Luk.* 1. 11. After that, he declares the conception of the *Messias*, to the blessed *Virgin*. *v.* 26. When Christ was born an Angel again appears to the Shepheards, and said unto them; *Fear not, for behold I*
Luk. 2. 9, 10. 11. *bring you good tydings of great Joy, which shall be to all people.* And then it follows: *And*
vers. 13, 14. *suddenly there was with the Angel a multitude of the Heavenly Host, praising God, and saying, Glory to God in the Highest, and on Earth peace, good will towards men.* The An-
Mat. 28. 2, 5. Act. 1. 10. gels again, with much joy, declare the Resurrection of *Christ*, and after Christs ascension, they declare his second coming. May we not hence rationally conclude, that they have the same work still to carry on? and if so, what reason have we, to shut them from our publick assemblies, where this work may the best be promoted? and to confirm this the more, we have their Presence in our Church-assemblies, hinted at, in several places in the New-Testament. And *Paul* charges *Timothy* not onely before God and
See *Baines* on Ephes. 3. 10 1 Tim. 5. 21. Jesus Christ, but also before the *Elect Angels*; supposing their Presence in Church assemblies, teaching us that the consideration of them should bind us to be careful: *Adsunt spectatores, propter injunctam sibi eccle-*

sia

se curam. The Angels they are as spectators in discharge of that care of the Church, that God hath laid upon them. And probably our Saviour aims at such a thing as this is. *And I Jesus have sent mine Angels, to testifie these things to you* ἐπὶ ταῖς ἐκκλησίαις *in the Churches.* *Calvin in Lo.* Rev. 22. 16.

§ 4. 2 A second proof seems clearly to be couched, in the Epistle to the *Hebrews. Angels are ministring Spirits, sent forth to minister for them that are Heirs of Salvation.* Heb. 1. 14 Have the Saints more need of Angellical assistance, than when they are about heaven work, and heart work, (which is very hard work) in Gods worship? Hath God said they minister for us? And dare we say they do not help and assist us in his VVorship? Nay is it not expressly said, they help the *Heirs of Salvation*? And why not in the means of Grace and Worship, which do immediately tend to promote our salvation? Do not the Devil and his Angels most of all disturb and distract us in our holy duties, in Publick Worship? And why not the good Angels help us and aid us, since God hath appointed them to be *ministring Spirits for the Heirs of Salvation*? If we had but discerning eyes, we should see but a few devils in Ale-houses, Taverns,

Markets, and Fairs, *&c.* in compariſon of what there are in the Church in the Publick Aſſemblies. *There* the devil hath but a little work to do, the work is commonly done to his hand: Men can drink, and ſwear, and lye, and couzen, and cheat, faſt enough without the devil to tempt them. Now the great trade the Devil drives, is to hinder our Communion with God in his Ordinances; *Here* we may finde many devils to tempt us, diſtract us, and ſo rob us of that which is the Kernel, the very Marrow and Quinteſſence of all our performances, *viz.* the enjoyment of God and Chriſt in them; Is there not reaſon then to extend their Miniſtration mainly to the Saints worſhipping and ſerving God? Thus St. *Bernard* did. *Interſunt cantantibus, adſunt orantibus, inſunt meditantibus*; That is good Muſick indeed in Gods ears, when the holy Angels bear a part, and joyn with the Saints, to make up a compleat Heavenly conſort.

§ 5. 3 If wee are upon Gods ground when we are in the place of his Publick VVorſhip, wee may not onely expect his Angels to be our *Companions*, but in a ſafe ſenſe to bee our Protectors. *The Angel of* Pſal. 34. 7 *the Lord encampeth round about them that fear him, and delivereth them. He ſhall give his*

his Angels charge over thee, to keep thee in all thy waies. [Thy waies] that is, those that God hath marked out for thee. Now the Devil layes his cloven Foot upon the Principal part of the promise, and if Possible, would have cheated our Saviour into disobedience, to expect the Angels help, when hee was not in any of Gods waies, but upon the Devils ground. But are wee not in Gods way when we are enjoying of his Ordinances? If so, here is a clear Promise for the Presence of the Angels, yea, and of their Protection too. *They shall keep thee in all thy waies.* Psal. 91. 11. *Piscator*

§ 6. 4. Though consequences are clear Proofs, such as our Saviour made use of to proove the Resurrection, yet we shall produce clear words. *For this cause ought the woman to have power over her head,* διὰ τὸς ἀγγέλους, *because of the Angels;* What can be more clear? Admit but this truth of the Angels Presence in Publick Assemblies, and all the difficulties that have perplexed this place will soon vanish away. Many I confesse have troubled *themselves* much, and *others* more, rather by augmenting, than removing the difficulties of this Text. Give mee leave to clear it a little, and before I have done, wee need not (I hope, insert 1 Cor. 11. 10.

the *Geneva* note on this place; *What this meaneth I do not yet understand.* And I humbly conceive wee need not reserve the knowledge of this, as also of that, of being *Baptized for the dead*, till wee come to heaven; As the Reverend and Holy Mr. *R. Bolton*, with much modesty and humility thinks wee must. Let us therefore briefly examine the Text, and clear the emergent doubts. *For this cause ought the woman,* [ἐξουσίαν ἔχειν] *to have power on her Head.* The Apostle is here bringing the Saints of *Corinth* to a right *decorum* in their Church-Assemblies, this *vers.* concerns the women; It is indecent to have the *veil* [ἐξουσίαν] * off from the womans Head. For by [*power*] we are to understand the *Veil*, which is the sign, *Power*, the thing signified; this *Metonymy* is frequent in Scripture. Thus *Camerarius*, *vel potius* velum *quo caput fœminarum obnubilari vult Apostolus, ideo vocatur ab eo* ἐξουσία *quod ejusmodi velum Hebraice* רְדִיד *vocatur* (*Arabes illud vocant* רדא) Cant. 5. 7. Isa. 3. 23. *quarum vocum illa enim a R.* רדד *ista a* רדה *utrumque autem themα significat* Κυριεύειν Dominari, ἐξουσιάζειν potestatem *in aliquem* exercere, *itaque* רְדִיד ἐξουσία *non male reddi potest si primitivæ vocis propriam significationem spectemus, velum autem illud dictum esse ab Hebræis* רדיד ἐξουσίαν, *ideo quod esset signum subjectionis fœminarum erga viros. Facile concesserim. D. Fesselius Adversa. Sacra. l. 2. c. 17. sect. 6. Camer. in Locum.*

1 Cor. 15. 29.

* *Velum appellat* ἐξουσίαν, *potestatem, pro signo vel indicio potestatis, quam in uxorem vir habet, vel*

rarius

rarius glosses upon the word, ἐξουσία, *i. e.* κατακάλυμμα, σημεῖον τῆς ὑπεξουσιότητος ὄν, *Power*, that is, a covering or veil, being a sign of the power of her Husband, to which the woman is subjected to. Now the reason is subjoyned, διὰ τοὺς ἀγγέλους, *Because of the Angels*, who are Guardians of the Church, and Assistants of the Church Assemblies, these would be offended at it. So wee see, the Text is clear, and the Argument strong, all irreverence and indecency must be avoided in our Publick Assemblies, because it is not onely odious unto God, but even offensive to the holy Angels, whose Presence God hath afforded, to be both spectators and assisters in his Publick Worship. Having thus cleared the Text, I shall indeavour to remove these four doubts following.

§ 7. *Quest.* 1. But may it not be understood of the *Ministers* of Christ, who are often called Angels? as the *Revelations* of St. *John* mention the Angels of the seven Churches, *viz.* the *Pastors* and *Ministers* of those places.

Calvin in Loc. habet sensum; Pareus autem ibid. verba relorum gula.

Answ. 'Tis granted, they are called Angels sometimes; but that Rule that *Calvin* laies down, will tell us when the word *Angeli* is not to be applied to them.

lorum Nomen absolute positum, nunquam ponitur nisi proprie. The word *Angels* put absolutely, is never taken otherwise than properly? So that it cannot be meant of the Ministers of the Gospel in this place. And I finde but one place which *Beza* produces as an instance to overturn this general Rule. *Say not before the Angel* המלאך hee would have it, the *High Priest*, and to be understood of *Ministers* after him; But I have already shewn, that the word in that place is meant of Angels properly, and is taken collectively, to denote the good Angels that attend at Publick Assemblies.

Eccles. 5. 6

§ 8. *Quest.* 2. May it not be understood of the *Devils*, evil Angels? so they may be taken absolutely, as the rule would have it. And the Apostle himself uses this very word; for the *Devils*, 1 *Cor.* 6. 3. *Know yee not that wee shall judge the Angels?* that is, the *Devils*, and the Argument would be clear, and strongly urged by the Apostle, because the Devil would abuse the beauty of women, when unveiled, to tempt men to lustful thoughts.

Dr. *Lightfoots* Harm. on the place.

Answ. I acknowledge this a most ingenious glosse upon the place, which *Tertullian* hinted of old, and our late learned Harmonist urges from 1 *Cor.* 6. 3. and the Argument

Argument is good and strong, urged by the Apostle. Yet still by consequence wee may infer the presence of good Angels; for if the Devil be there to tempt, why not the good Angels to assist us in Worship? since they are *Ministring Spirits to help the heirs of Salvation.* Heb. 1.14 Yea, but if wee narrowly look into the Text and Context, wee may finde all the Arguments there to be drawn from the *indecorum*, the indecency it self, and not from the remote and occasional consequences of it, as tempting to lust, and the like, and therefore I humbly conceive, the Argument in the tenth verse speak reference immediately to the good Angels, and not to the bad.

§ 9. *Quest.* 3. *Suppose* it be meant of the holy Angels, yet may it not be understood by way of *exhortation*, rather than *aggravation*? that is, are they not exhorted to have a veil on their heads, in *imitation* of the Angels, who have a special care to reverence the *Blessed Trinity*, and therefore with two wings cover their faces in Isa. 6.2 the presence of the Lord of Hosts. So should Women be veiled in token of subjection to their Husbands. This would onely speak the *imitation* of the Angels in Publick Assemblies, and not their presence there.

Answ.

Answ. I acknowledge the truth of this in a *Cumulative*, but not in a *Privative* sense; It may strengthen the Argument, but not at all undermine or oppose the Presence of Angels in the Publick Assemblies. Wee may well admit this by way of *illustration*; but the words [διὰ τὸς ἀγγέλους] will scarce bear it, as a genuine *Interpretation*; yea, suppose the words would bear it, yet those that contend for such a sense as this, do not exclude, but rather assert the Angelical Presence. As *Heinsius* acknowledges in his Exercitations; *Angelos & testes hic & prauntes habent.* The Women have not onely the Angels as their *Pattern*, but also their *Presence* as *Witnesses*. And again, *Non Christum modo sed & Angelos illius testes habent, qui sunt* עירין *illi in Ecclesia, hoc est*, Vigiles, *quibus curæ semper est, ut omnia decenter ac ordine ibi fiant & gerantur.* They have not onely Christ, but his Angels *Witnesses*, who are those *Watchers in the Church*, to whom the care is committed, that all things be done there in decency, and in order. Besides, I finde it observed by a Learned Doctor of our own, that the Jews of old, as well as Christians, do agree in this, that the Angels are present at the Divine exercises of Worship, and are eye-

Dr. Heinf. exer. Sa. p. 370

Dr. D. Featly in Locum.

eye-witnesses of our carriage there: And so 'tis more than probable, that the Apostles Argument runs according to the then received opinion, and that which was never yet contradicted by Apostolical Authority: So that there is no need of pitching upon any strained sense, when the plainest (*simplicissima expositio*, as one calls that sense wee give) is both clear and evident. Piscator & Locum.

§ 10. *Quest.* 4. But why doth not *Paul* endeavour to draw the *Corinthians* from indecency in Church-Assemblies from the Presence of God, and Christ, rather than by an Argument drawn from the Presence of good Angels?

Answ. The Apostle had urged them with God the Father, and Christ the Son, before, in that *chapter*, to dissuade them from irreverence. Hee named God as the head of Christ, and Christ as the head of the Man, and now to both these hee joyns the good Angels, which are alwaies individual companions, and faithful Servants to God, and Christ, in the Worship they command; And all these, *Paul* in another place, in his charge to *Timothy* closely couches in a few words. *I charge thee before God, and the Lord Jesus Christ, and the Elect Angels, that thou observe these things.* And here hee 1 Tim. 5. 21

gives

gives warning to the *Corinthians*, not to grieve these chaste and holy spirits by any rude and irreverent behaviour before them, in the Assemblies of his Saints.

Chap. VI.

Practical Inferences drawn from the Presence of Angels in the places of Publick Worship, and Service of God. Sitting at Prayer. Sleeping at Sermons. Worshipping of Angels, all condemned.

§ 1. HAving made good those two Positions, *viz.* That the Presence of God is set out by his Retinue of Angels; and that this Train or Guard of Angels is present in the places of Worship. They do sufficiently (I conceive) back and confirm my first Argument, produced to prove Gods special Presence in the places of Religious Worship. Before I proceed to another, I shall a little endeavour to wipe off that suspition from this Truth, which as to many it may lye under, (*viz.* That the Angels Presence in places and Assemblies of Publick Religious Worship, is but an

an empty notion, a meer barren and jejune ſpeculation) by pointing out ſome practical and uſeful inferences, which may be drawn from it.

1. Hence wee may ſee, that there are more witneſſes of our irreverence in Gods Worſhip, than wee ordinarily are aware of. What though our bodily eyes, when open, cannot behold the Angels in our company; yet Faith knows they are preſent, becauſe God hath revealed it in his Word, and they can behold to their *grief*, and our *ſhame*, our eyes when ſhut through *ſleep* and *lazineſs*. The Angels that *ſtand* on our guard, take notice, and are offended at our irreverent *ſitting*, inſtead of kneeling, or ſtanding, in Publick Prayer. Thoſe poſtures that are condemned, or not allowed in Scripture, are upon that account offenſive to thoſe holy and pure Spirits. Of this poſture, thus *Tertullian* of old, *contra Scripturam fecerit, qui in Cathedra, vel ſubſellio ſedens oraret*; Hee acts againſt the Scripture, who ſits in his chair, or on his ſeat, while he prayes. And *Ames* in his *Caſes of Conſcience* tells us, that *ſitting* (*per ſe*) of it ſelf, is not a geſture of Prayer. (The limitation ſeems to be added to very good purpoſe, becauſe ſitting, by accident, may lawfully be

That is idle, irreverent, God dishonouring Custom.

Ames Caſe of Conſc. l. 4. c. 18. § 6.

be *gestu orantis, licet non orationis*, The gesture of our praying, in case of sickness, or lameness, though not of Prayer it self; And the reasons *hee adds*, are very pertinent, because it neither expresses any reverence of the mind, nor is approved at all in the Word of God. And whereas it hath been *objected*, to enervate this last Reason, That our Saviour consecrated the Paschal Supper sitting, and that *David sate* before the Lord when hee prayed. And therefore sitting hath been approved of as a gesture of Prayer by the Scripture. To that of our Saviour, I *answer*

1 Chron. 17. 16

1. That it was an Action pertaining to a Private Family duty, and no part of any Publick Worship, and as to that I am apt to beleeve either standing or sitting may be lawful, in that occasional and ejaculatory Prayers may lawfully be made in such a posture as he is in, who sends them forth.

2. The Jewish Table-posture was rather lying along, than sitting, as ours is, and we know that prostration hath been recorded as no indecent posture for Prayer. To the instance of *Davids* sitting when he prayed: I *answer*, That the *Hebrew* word for sitting, ישב is often used to denote staying and remaining; Thus *Piscator* renders the word in that place

Schindl. Lex Pentagl. R. V. Piscat. in L.

place, *Mansit, scilicet donec absolvisset, preces suas.* He stayed before the Lord untill hee had made an end of his Prayer; So that notwithstanding these instances seemingly to the contrary, it stands good that sitting is not approved of in Scripture, and therefore it must needs bee offensive to the good Angels, who are offended with any indecency in Publick Worship.

§ 2. 2. If the woman ought to have a veil on her head because of the Angels, then certainly we ought to keep off the *veil* of *sleep* and *sloathfulnesse* because of the Angels too. The reason or argument enforcing it is the same, because, as that was an high indecency, so also is sleeping and lazyness in the Worship and Service of God. What greater argument of careless and carnal minds, than mens sleepy drowsinesse under Gods Word? Must it not needs be a great offence to these Holy Spirits, to see some as solemnly compose themselves to sleep, as if it were one great part of that Homage and Worship, that is due unto God? Or as if they did verily expect, that God would deal with them, as with some of his servants, of old, that he would speak to them in a *dream*? It is a most lamentable temper, when mens lazinesse and sleepinesse in the Congregation,

declare to all that are present, that they have no mind to be taken with Divine Truths, unless God take them *napping*. 'Tis dangerous to sleep after taking of *Physick*, it may not onely hinder its *working*, but *destroy* the *Patient*: Thus it is like to be damnable, to be frequently sleeping, when wee should not onely receive Physick, but food for our souls, from the Word of God. Naturalists tell us, that sleep is caused by the vapours that ascend out of the stomach into the head: And must not those hearts needs be very full of vapours, the cursed vapours of sin and carnality, that produce the spiritual drowsiness of the mind, and very often a down-right laziness and sleepiness of the body too, under the Preaching of the Word. However wee may conclude, as Philosophers do, that sleep hath a good end in nature, *salus animalium*, the health of the body; but sleeping under the means of grace hath as ill an end as wee can well imagine, *ruina animæ*, the destruction of the soul; and so must needs be very offensive to the good Angels, who do rejoyce at the good of our Immortal Spirits.

§ 3. 3. It may be a matter of caution to us; That though Angels are present as our Guardians, and Assisters of us in the Publick

Publick Assemblies, yet neither there, nor elsewhere, are they to be made the objects of our Worship and Adoration. Though they help the Saints of God to worship him, yet they must not have that Worship themselves, because 'tis due onely unto God, *Non minus veneratione offenduntur, quam turpitudine.* They are no less offended with Worship given unto them, than they are with our indecency, and irreverence in the Worship of God. Wee do not so assert the Angels Presence, as to deny the Presence of God: And therefore 'tis little else than down-right sottishness, and ignorance, that cryes up Angel-Worship as a great *Diana*; and that makes any to own them, as Mediators and Intercessors, and Messengers to offer up, and carry our prayers unto Christ, which is to rob Christ of that Glory that is due to him, and incommunicable to any meer creature. For 'tis Christ alone that is *the Angel*, that offers up our prayers unto God. A full place to evidence the unlawfulness of Angel-Worship, *Rev.* 19. 10. *And I fell at his feet to worship him,* Rev. 8. 3. Rev. 22. 9. *and hee said unto mee, see thou do it not; I am thy fellow-servant, and of thy Brethren, that have the testimony of Jesus, worship God.* Angels are at best but our fellow-servants,

and God alone must be worshipped with a Religious Worship. *Thou shalt worship the Lord thy God, and him onely thou shalt serve.*

Mat. 4. 10

Chap. VII.

Gods Presence in Publick Worship by his Word. The Word of God an Instrument of Conversion, Rom. 10, 17. 1 Cor. 1. 21. *opened. Why Preaching of the Word is deemed foolishness. The Word reaches to the heart. It discovers secret thoughts, secret sins; answers doubts; yeelds suitable comforts. Two peculiarities of Gods Word. Revealing Mysterious Truths. Pressing Practical Duties. The life of Faith. Heavenly-mindedness. Mortification of sin. Inward Humility.*

II. Arg. §1. A Second Argument to demonstrate Gods Presence, is taken from the Word of God. Reading and Preaching the Word, are owned as two standing parts of Gods Publick Worship, and Gods Presence is discovered in both. A Kings presence (that is but finite in his person) is vertually there where his commands and proclamations

mations are made known; much more is God (who is infinite in his Essence, and Immense in his Being) specially present there, where his Word is made known according to his command. As there is but one true Happiness, *Eternal Life*; one giver of it, *God*; One Mediator, *Jesus Christ*: So there is but one certain and infallible means of imparting of it, the *revealed Will and Word of God*: In the which, God shews his special Presence; and as both an Author and Finisher of every good thing for us, doth both begin and perfect all in the soul for its salvation. This, and the following Argument, I shall endeavour to prosecute in a more plain, familiar, and practical manner, and that God is present in and by his Word, will appear,

1. In that the Word of God is the Instrument of converting souls. When men of unbeleevers, come to beleeve by the Word, 'tis an evident sign of Gods Presence with it. *Faith comes by hearing, and hearing by the Word of God.* Διὰ ῥήματος θεοῦ. Rom. 10. 17 This is such a word as is uttered by the tongue, flowing from the party speaking, and yet the Word of God, because such as hee hath revealed in the Scriptures. For 'tis the Word of God, and not the word of

man, that is the foundation for our Faith, and an instrument to produce it. This Word of God Preached, declared, and discovered, so as to be conveyed by the ears, the instruments of hearing, unto the mind, and understanding of man, is that vital *Seed* from whence springs the glorious *Fruit* of *Faith*. Faith, 'tis true, is the gift of God, and the work of God; yet 'tis attributed to the Word, as the next producing cause of it, not the principal, efficient, but onely the instrumental cause.

1 Cor. 1. 21 *It pleased God by the foolishness of Preaching, to save those that believe.* Διὰ τῆς μωρίας τοῦ κηρύγματος. Preaching is here called *Foolishness*, not that it is so in *its self*, but that it is commonly *esteemed* so. How many now adayes condemn it, and have cast it off, as folly to hear, and look on it as foolishness to Preach? and there is a double reason hinted at in the very word.

μωρία.

1. Because 'tis unsavoury to carnal hearts, it hath no relish in it, so the *Greek* word μωρὸς properly signifies, *unsavoury*; and the Latines use *fatuus* in the same sense, as *fatua maluæ*, unsavoury mallows. Thus the Preaching of the Word of God is a thing of no savour at all to very many; they want *scientiam sapidam*, that savouring,

ing,

ing, *relishing knowledge*, that Beleevers have, and so look upon Gods Ordinance of Publick Preaching of the Word, as meer emptyneſſe and folly; becauſe many have no reliſh or ſpiritual taſte of the word of God, they think it is but folly to Preach it, and fooliſhneſſe to hear it; They do not profit by it, they will not therefore hear it.

2 Becauſe mens hearts are naturally rebellious againſt it. For ſo a learned Author derives the word for *Fooliſh*, from an Hebrew word which denotes *rebellious*. When the Word of God Preached ſhould command our hearts, they rebelliouſly do'ſ riſe againſt it, and ſo condemn it as folly. Well! let carnal hearts, and deluded ſouls think and ſay what they will, this fooliſhneſſe of Preaching God hath appointed to ſave thoſe that do beleeve. When many hear the word Preached, and few there are that are ſaved; what is the reaſon? is it in the Word? No, 'tis in *themſelves*, becauſe they do not beleeve. *Deus vult omnes ſalvos fieri, ſed non vult omnes ſalvos facere, ſed ſolum credentes.* God would have all men that hear the Word to be ſaved, but he will actually ſave thoſe onely that do beleeve. Mans unbeleef does not make the

μωρὸς ab Hebraico, מורה rebellis If. Caſaub. Exer. 16. § 23. Εὐδόκησεν ὁ θεὸς σῶσαι τὸν πιστεύοντα, οὐχ ἁπλῶς διὰ μωρίας ἀλλὰ διὰ μωρίας ὄσον ἐπὶ κηρύγματι. Origen. con. Celſ. P 12. ed. Cant. Rom. 3.

 3, 4.

Word of God of no effect. The Presence of God is sufficiently discovered to bee with his Word, in that some by it do beleeve and are saved. If God and the Gospel, yea, if God in the Gospel, be hid to any, 'tis onely to those that are lost. 'Tis neither Gods, nor the Words fault, but their own, if any hearers of the Word are not saved. So that it may bee truely said of those that perish under the means of Grace; *Yee have destroyed your selves.* To clear this further, take that full place of St. *Paul*; *I am not ashamed of the Gospel of Christ, for it is the power of God to salvation, to every one that beleeves, to the Jew first, and also to the Greek.* Understand, hear the *Gospel*, read, preached, meditated upon, So 'tis the *Power of God*, not his essential, but instrumental power, which effectually moves the hearts of Gods elect ones, helps to convey the Holy Spirit, to stir up faith to the obtaining Righteousnesse and Salvation through Christ. Gods *P*ower, and Gods *P*resence, is abundantly manifested, by the Gospel in mens salvation. "And they do plainly set "Gods *P*ower at defyance, who do with-"draw themselves from the preaching of "the Gospel. The Arm of the Lord is ordi-"narily revealed in the conversion of souls,

Rom. 1. 16.

Calvin.

not

not in any secret revelations, but in the open preaching of the Word. This is the power of God unto salvation, and a convincing argument of Gods *Presence* with his Word.

§ 2. 2. Gods *Presence* is discovered in his Word, in that it reaches to the very heart. It is Gods priviledge to be καρδιογνώστης, a knower and searcher of the heart: And if at any time the heart bee troubled and affected with the Word of God, must wee not needs say, of a truth, God was present with his Word. 1 *Cor.* 14. 24, 25. *If all Prophesie*; (that is, those that are in Office, and appointed by others for that purpose, which is clear from 1 *Cor.* 12. 28, 29.) *And there come in one that beleeveth not, or one unlearned, hee is convinced of all, hee is Judged of all.* vers. 25. *And thus are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth.* This is the work of the Word of God Preached to convince mens hearts, to judge them for their sins, and those thus wrought upon, must acknowledge Gods special Presence in his Ordinances; such will say, *God is in you of a truth.* No greater sign of a barren, fruitlesse, and senseleſſe heart in the things of God, 1 Cor. 14. 24, 25.

God, than to condemn the Word Preached as barren and unfruitful; When any have been careleſſe and did not profit under the means, they have ſadly and uncharitably judged the Word it ſelf carnal and unprofitable, when alas, Lapwing-like, they keep far enough off from the eggs of iniquity that are hatching within; they look not to their own hearts where all the fault lyes, Oh! what thin Congregations ſhould wee have throughout this Nation, if all ſhould throw off Ordinances, or bee compelled to leave them, that never yet profited by them? How much better were it to ſit down and mourn over thoſe wretched, baſe, and rebellious hearts of ours, that have been the cauſe of all our fruitleſſeneſſe, under the powerful Preaching, of the heart-ſearching, and ſoul-rifling Word of God. Let us be ſure to look well to the Word what it is in it ſelf, and not what it proves by reaſon of our corruption; if ever wee would have right apprehenſions of the Preaching of the Goſpel; and not undervalue and ſleight the publick means of Grace, becauſe ſome men either have not been bettered, or do not at preſent profit under them.

§ 3. But I ſhall further evidence, that the Word reaches to our hearts upon this four-

four-fold consideration.

1. The VVord doth discover mens very thoughts; take them in the fullest latitude, all sorts of thoughts. Have you not been sometimes at a Sermon, where you have plainly heard those very things that have been formerly working in your thoughts? Nay, have you not sometimes foolishly suspected, that some one or other hath told the *Preacher* your very state and condition, or else hee could never have spoke so closely, distinctly, and directly to it? Lay by all such fond jealousies and foolish suspitions for the future, and know 'tis the VVord of God that is preached to you, and this reaches to your very thoughts without the help of humane information. *It is a discerner of the thoughts.* Heb. 4. 12.

2. The VVord discovers the most secret sins of mens hearts; Hath not the VVord told you of that many times, which you thought, none in the world knew you were guilty of? Have you not sometimes heard those secret sins and miscarriages reproved in publick, that you have been guilty of in private, and you thought till you heard it reproved, that none was ever guilty of such sins but your self? As I have known a very gracious Christian, when he heard *fearful-*

fearfulneſſe of the Devil, in ſecret Prayer, reproved as a great peece of our unbeleef, and that ſome were ſo fearfully miſcarrying as to this, that they would ſometimes ſtart aſide and look behind them, to ſee whether the Devil were not really preſent there or no; hee told the Miniſter, that this was *his* very miſcarriage, and withall thought that none had ever been thus fooliſhly fearful and guilty of that but himſelf. VVhat made *Felix* to tremble when hee heard *Paul* diſcourſe of *Temperance, Righteouſneſſe, and Judgement* to come? VVhy 'twas the VVord of God that hee heard preached that came cloſe to his conſcience, and told him of his intemperance, and unrighteouſneſſe, that cauſed this *collick* in the conſcience that produced this *Aguiſh* fit of *trembling* in the Noble *Vice-Roy*. VVhen the VVord powerfully rifles a mans conſcience, and ſets his boſome-ſins in order before his eyes, is it from Man, or from God? VVee muſt acknowledge, 'tis the VVord of God, and not of man that does it; even that VVord that reaches mans heart, and diſcovers thoſe ſecret ſins there, and this manifeſts Gods Preſence by his VVord. VVhat is it that makes the hearts of *Kings* to ſtoop, and their conſci-

ences

ences to be startled upon the discovery of their sins, as *Sauls* was, when *Samuel* told him of his disobedience to God? Is it the word of man that is thus formidable to them? alas! this cannot be, when man hath no *coercive* or *compulsive* power over *Kings* and *Soveraigns*, and the sharpest menaces of mortal men, cannot make these Pillars of the Earth to shake. Must it not then be the Word of that God, that doth this, to whom *Kings* and *Scepters* must vail, and yeeld obedience? And if the Word at any time produces such a fearful amazement in the heart of Majesty it self, must wee not say, *God is in that Word of a truth?* Men are apt to think well enough of themselves, till the Word reveals their sins to them; then they see much sin, they took no notice of before, when once the Word of God comes close to the conscience. This was the case of St. *Paul. I had not known sin but by the Law: For I had not known lust, except the Law had said, thou shalt not covet.* Vers. 9. *For I was alive without the Law once, but when the Commandment came, sin revived, and I dyed.* 1 Sam. 15. 24 Rom. 7. 7, 9

3. The Word meets with, and answers the scruples of doubting souls; whence is this but from Gods Presence with the Word?

Word? Have not many souls experienced the Word to come close to their very doubts, and to have satisfied them? When labouring under unbeleef, it hath much informed their minds; when fearing Apostasie, by it they have seen solid grounds for perseverance; the Word teaching, that they are *kept by the Power of God, through Faith, unto eternal salvation.*

4. The Word affords suitable comforts to particular cases of the soul, and to afflicted consciences. No *cure* for the *Corrasives* of the world, like to those *Cordials* of *Comfort* out of the Word. No plaister for a wounded conscience, like to the *Balm of Gilead*, purchased by Christ, and prepared in the Word, alwaies to be found ready for the use of saving Faith, in the boxes of Gospel-Promises. It was the very design of the Word of God, to back and strengthen our souls with comfort in this life, upon well-grounded hopes of life in the world to come. *For whatsoever things were written afore-time, were written for our learning, that wee through patience and comfort of the Scriptures might have hope.* These are all matters of experience, and I dare appeal to the hearts of Gods Children for the truth of them. Have you not had your

Rom. 15. 4

thoughts

thoughts discerned? your secret sins discovered? your doubts answered, and suitable comforts given in at Sermons? Whence comes all this? Alas! the Preacher is but a finite creature, and is no more able of himself to reach mens hearts, and particular cases, than hee is to create a world. Well! but though the Preacher cannot, yet the Word preached can; and this speaks Gods Presence with his Word.

§ 4. 3. The Word of God presses those duties, and discovers those Truths which must needs own God for their Author, and this also speaks the Presence of God with his Word. As Gods People are his *Segullah*, his λάος περιούσιος, his Peculiar People: So Gods Word hath its peculiarities with it, which own God as the proper Author of it. Now there are both *Mysterious Truths*, and also some *Practical Duties*, that are peculiar to the Word of God.

1. Some *Mysterious Truths*; such as these.

First, The great Mystery of the Incarnation of Christ. *Without controversie great was the Mystery of godliness, God was manifest in the flesh.* 1 Tim. 3. 16

Secondly, That any should obtain Righteousness,

teousnesse for their salvation, by *imputation*, when they are *inherently* sinful and unrighteous. *For hee made him sin for us, who knew*
2 Cor. 5. 21 *no sin, that wee might become the Righteousnesse of God through him.*

Thirdly, That sinners should obtain Life Eternal, by anothers Temporal death, and suffering for a season. *Who was delivered for our offences, and raised again for our ju-*
Rom. 4. 25 *stification.*

Fourthly, That two natures should be united into one person, and that *that* person should be so worthy, as to make an expiatory Sacrifice, and full satisfaction to the offended Justice of God, for the sins of so many thousands as shall be saved. *Hee is a Propitiation for our sins, and not for ours one-*
1 Joh. 2. 2 *ly, but for the sins of the whole world. He was wounded for our transgressions, hee was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes*
Isa. 53 5 *wee are healed.* These are such Truths (many more might be named) that neither men nor Angels could ever have thought of. Yet these wee preach and declare, these the VVord of God clearly discovers; these are the very foundations of our Faith, Hope, and Eternal Salvation. *Adam* in innocency was unacquainted with these Mysteries;

ries; and now they are not mens inventions wee preach, or a bundle of fallacies bound up in a little canting language, fit onely to entrap & ensnare souls into gross delusions, (to which, veracity is as great a stranger, in the notion, and sense, and pertinency in their delivery, as the lively power of Religion in the practice of them) But the very mind, and the will of God revealed in his written VVord, which is an evidence of Gods Presence with that VVord wee preach.

§ 5. 2. Some *Practical Duties*, such as these are,

First, To live by Faith, not by sense or reason. Brutish men, as well as bruit beasts, live meerly a life of sense, wallowing in the filthy mire of sensual lusts. The most raised Moralists, that have most refined understandings, but yet want grace, live onely the life of reason at the best. The light of reason, the *inward light* of the mind, improved with rules of morality, may make us morally honest, but it is the VVord of God that teaches us how to be truly gracious. This directs us to the life of Faith. *And this is his Commandment* (*his Commandment*, by way of peculiar appropriation) *that yee beleeve on the name of the Lord* 1 Joh. 3. 23

Jesus Christ. Here is the *Alpha* and *Omega* of true Christianity, the beginning and end of a saving Faith in Christ, and love to the Brethren. How ever carnal men may live by sense, and serve their sins, yet *the*
Hab. 2.4 *Just shall live by Faith*, in the service of their Saviour. Neither is this an idle notion, or a meer speculation, 'tis the very life of the Saints practice, as wee see by St. *Paul.*
Gal. 2.20 *The life which I now live in the flesh, is by Faith in the Son of God.* VVhat a poor character had this been of St. *Pauls* Christianity and Saintship? I live according to the *light within*, I am directed by the rule of Reason; I avoid all those gross sins that the light of nature checks mee for; I am no sensualist, nor swearer, nor drunkard, nor adulterer, or prophane person; yea but what is all this to the *life of Faith in the Son of God.* And indeed *Paul* could have said all that, and much more, whilst hee was in his wretched estate of unregeneracy; *Yea as touching the Righteousness of the Law hee*
Phil. 3.6 *was blameless.* Hee was ἀμεμπτος, such an one, that in the judgement of others hee could not be complained of, as a breaker of any Law; hee was a strict *Pharisee*, a very exact observer of Gods Law. Yet how doth hee esteem of these things which once hee counted

counted his gain, *verſ.* 7. *But what things* Verſ. 7
were gain to mee, theſe I counted loſs for Chriſt. The inſide, the outſide, the all of a Moraliſt, reaches no further, than the meer outſide of a true Beleever. I have ſometimes thought that the *Phariſees* prayer, which deſcribes his profeſſion of Holineſs meerly by negatives, was a pretty exact character of that Religion, that is moſt exactly ſquared by the *Light within. God I* Quaker
thank thee (ſayes the Phariſee) *that I am not as other men are, Extortioners, Unjuſt, Adulterers, or even as this Publican.* Thus Luk. 18.
they ordinarily make up their Profeſſion of Negatives, they are none of the debaucht, prophane, ſwearing rabble. Alas! what is all this to the Poſitive part of Chriſtianity, to the life of Faith and Holineſs, in a crucified Jeſus, and depending upon his Righteouſneſs for eternal ſalvation. Look but to the Poſitive Practical part of a Phariſees Religion, ſee how they are ſhamefully outſtript. *Verſ.* 12. *I faſt twice in the week, I* Verſ. 12
give Tithes of all that I poſſeſs. Alas! what hopes of Heaven in the way of ſuch a Profeſſion, that leaves men far ſhort of Phariſaical Holineſs? When as our Saviour in his Sermon on the Mount, tells us plainly, Mat. 5.
Except your Righteouſneſs exceed the Righ-

teouſneſs of the Scribes and Phariſees, yee ſhall in no caſe enter into the Kingdome of Heaven. Well! when all is done, the life of Faith, is the life that a true Chriſtian muſt lead; that will bring him to Heaven. This the Word of God teaches, and this was St. Pauls practice, when hee outwent his own former Phariſaical Holineſs.

ſil. 3. 8, 9 I do count all things but dung that I may win Chriſt; and be found in him, not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith.

§ 6. Secondly. Heavenly-mindedneſſe. 'Tis the VVord of God onely directs us to

ol. 3. 2 this. Set your affections upon things that are

τὰ ἄνω above, not upon things that are below. The

φρονεῖτε word φρονεῖν To ſet our affections, implyes a double act of the ſoul, the one of the mind meditating, the other of the will loving and embracing. Things above ſhould be objects of a true Chriſtians thoughts, will, and affections. Doth any Loadſtone in the world, draw Heaven-ward except the VVord of God? To mind things that are above, is quite croſſe to our natural inclinations, and our carnal deſires. And if ever wee are effectual in this duty, wee muſt attribute it wholly to Gods Preſence in his VVord, that

ſets

sets it home closely and powerfully upon our hearts. Hence S. *Paul*, *Our Conversation is in Heaven*, πολίτευμα ἡμῶν, our Citizen-ship it is in Heaven. The VVord of God is a Christians Charter, that entitles him to be a Citizen of the New *Jerusalem*. Look to the wisest man in the world, that wants Grace, and the direction of the VVord, hee hath much of the Devil, and of the Beast in him; his very wisdome is both *sensual* and *Devilish*. VVill not such as these are stand upon their own heads, and shake their heels against Heaven, rather than set their hearts, and affections, and minds there. 'Tis the VVord of God alone, that herein is like to water, which mounts up as high as its first rise; it hath its Original from Heaven, and it rests not till it brings mens minds thither again, at present, and both soul and body too, of all true Beleevers at the last. Phil. 3. 2

§ 7. 3. Mortification of all the most hidden, and secret sins. *Let not sin raign in your mortal bodies, &c. Mortifie therefore your members that are upon the earth*; that is, wee must study how to repress and beat down all our corrupt nature, however it breaks out, whatever affections, or unlawful actions do arise, wee must slay in their Rom. 6. 12 Col. 3. 5

first rising. This is a peculiar injunction of the VVord of God, to promote inward mortification of the whole body of sin, and all the members thereof. And this speaks,

First, A serious purpose of resisting of sin, and this turns the heart from the waies of sin.

Secondly, An avoiding all the occasions of sin, this keeps the heart from returning unto sin.

Thirdly, A daily use of the best means to subdue sin, this helps us to a constancy in our purpose against sin, that wee may prosperously go on in this work of God.

§ 8. 4. Inward Humility of the mind.

1 Pet. 5. 5 *Be clothed with Humility*, 1 Pet. 5. 5. To make Humility the inward ornament of the soul, is onely an effect of the VVord of God, which no other Rules can reach unto. And herein the VVord of God is no waies *unreasonable*, in this Rule for our inward soul-adorning. If wee consider man, either as a creature depending upon God, or as a sinful creature defiled with Original sin; or as a renewed creature, accomplished with grace (the free issue and product of Gods distinguishing mercy) who may by grace become sincere, but can never be made innocent; or as one endowed with humane

mane Learning, though his knowledge be much, yet his ignorance is greater. Such like considerations as these are, speaks it highly *rational* for a man to be truly humble. The highest Moralists are ignorant of this spiritual duty, because they are unacquainted with those pressing motives, that the Word of God urges us to humility with. Let never so great a shew of humility be made; if wee own not the Word to teach us, our very humility will discover our pride. Wee may perhaps make a shew of humility, because there is some real comelinesin that grace, but not in that way, or manner, that the Word directs us, and so wee discover our pride, in that wee will not be beholding to the Word to teach us. Such duties as these are, come not from corrupt nature, nor indeed can they; for nothing crosses it more than these. VVe need not suspect the Devil to have a hand in the putting of us upon the sincere practice of these; for they all do immediately tend to over-turn his Kingdome. But the VVord of God, which wee read and preach, drives mainly at these, and so it evinces Gods special Presence in his VVord, which is the promoter of such spiritual duties.

Chap. VIII.

Practical Inferences from the second Argument. Teachers of the Word must not corrupt the Word of God. Hearers must own it as Gods Word. And must receive it with Reverence. Mingle it with Faith. Practise it with Obedience. Avoid a curious pleasing of the ear. Both Teachers and hearers must highly prize it.

§ 1. THe Presence of God being evidenced to be with his VVord, wee shall propound a few Practical Inferences, which do naturally flow from it.

1. Hence Teachers of others, must learn to keep the VVord of God they preach *free from corruption, and adulterated mixture.* Let *Pauls* practice be an eminent Pattern for imitation. *For wee are not as many which corrupt the Word of God; but as of sincerity, but as of God, in the sight of God, speak wee in Christ,* καπηλεύοντες τὸν λόγον τοῦ θεοῦ. The word properly belongs to those that sell VVine, as *Pollux* observes. Now Hucksters of VVine are wont

2 Cor. 2. 17

Pollux Onomast. p. 372

wont to corrupt generous VVine with base mixtures. And thence κατηλικῶς is used for deceitfully and craftily, because of that corruption that is found amongst sellers of VVine; from whom the Metaphor is taken. The Apostle abominates this dealing with the VVord of God. Hee does not *adulterate* it, by *mixing* any thing else with the pure VVord of God; hee does not *corrupt* it with *false Doctrines*, and the inventions of men, and propound them for the Word of God. But there seems to be a further meaning of the phrase, καπηλεύειν τὸν λογὸν, which doth not onely denote a corrupting of the word, by the base mixtures of false doctrine, but also a putting a *false gloss*, a *painted face* upon the genuine Word of God. As many Teachers were wont to do in *Pauls* time, and too many at all times. Darkening the natural lustre, and innate radiency of the word of God, by the paint and flourishes of Rhetorick, deeming very little *Power* in the *plainnesse* of the Gospel, without the help of their *strong lines*, and but little

κατηλικῶς ἔχει] πανουργικῶς ἐπεὶ οἱ κάπηλοι τὸν οἶνον νωθυλεύουσι συμμιγνῦντες αὐτῷ σαπρὸν. *Schol. in Aristoph.* 103. *recte* ονθυλεύουσι *pro* νωθυλεύουσι. *Suidas.* α.

Non quia a veritate deficerent, sed quod eam fucatam pro ponerent, non ingenuina sua sinceritate. Calv. in L.

Καπηλικῶς ἔχει] πανουργικῶς. ἐπεὶ οἱ κάπηλοι χρίειν καὶ ἀναποιεῖν ἱμάτια εἰώθασι.

little *Beauty* in the *simplicity* of the word of God, without *their varnish of Eloquence*, and *Comical strains* in Preaching. Like *Brokers*, that put a *new gloss* upon an old garment, to make it *vendible*; and others, who to make a *deformed face* appear *beautiful*, think to mend the matter with a *little paint*. Thus many corrupt Teachers there were in *Paul*'s time (and happy were wee, if there were not too many such now adaies) who esteemed the plain word of the Gospel, as an old, and antiquated garment that would not *off*, without a new *Gloss* of their own *Rhetorick*; and accounted the *simplicity* of the Gospel, far from being any *taking beauty* amongst their curious Auditors, and therefore had alwaies *a varnish* of their own, *the enticing words of mans wisdome*, as the Apostle calls it, to set it off withall. And thus they did prostitute the Gospel, for the gaining of applause, rather than winning of souls; for fauning a little credit to themselves, rather than fishing for the good of souls, and the glory of God. *Paul* hee abominates, and detests such corrupt and deceitful dealing with the word of God; in neither sense did

Κατ' ἔχει] ἄλλοι κωμαστικῶς καὶ ἐψιμμυθισμένως ἔχει, καὶ οὐ τὴν κατὰ φύσιν χροιὰν ἀλλὰ νόθον καὶ ξένην. *Scholiast. in Aristoph. p.103. A.E.*

did hee dare καπηλεύειν τὸν λόγον τοῦ θεοῦ, *to corrupt the Word of God.* And that others might avoid it too, hee hints a threefold Rule to be observed, *vers.* 17.

§ 2. 1. *They must preach with a right zeal for God.* [*But as of sincerity*] Hee was so far from any secret sinister and by ends, that should cause the corrupting of the word of God, that hee dares lay his doctrine open to the very Sun beams, as the word for sincerity doth import: All hee aims at, is to advance Gods Glory, hee hath no corrupt fancies to vent with Divine Truths, nor any popular applause, and credit from the vulgar, to trade for in his Preaching, and so hath no designs at all to carry on by his Preaching, but what is highly consistent with Gospel Sincerity.

Εἰλικρινὴς, *q. d.* τῇ εἴλῃ κρινόμενος. *Const. L.*

2. They must remember *they are doing Gods work, and so it must be done after Gods own way.* [*But as of God.*] They are Gods Commissioners, and therefore must vent nothing but what comes from God. Ministers are Gods Embassadors, and they must be sure to keep close to their Masters instructions.

3. They must remember, that when *Preaching, they are set in Gods special Presence, and therefore must not dare to vent*

any

any thing, but what they can bee content to have *Gods own judgement passe upon it.* [*As in the sight of God.*] There is Gods special Presence in the delivery of the Word, and would it not be an Act of very high presumption to give God the lye to his very face? And is it not a peece of extream madnesse and folly, to study *then* to please men by our corrupt varnishing the pure Word of God, when by it wee do not onely displease God, but destroy Souls, and deceive our selves the worst at last.

§ 3. *II.* Hence hearers must learn to bring a right Gospel Spirit to the Word Preached, that is, they must hear it as the Word of God, and not as the Word of Man. *Yee received it, not as the Word of Man, but (as it is in truth) the Word of God.* It is one thing to receive the Word of God, another thing to receive it as the Word of God. The Papists embrace the Word of God, but not as the Word of God, because, they tell us, the written VVord hath no Authority in it self, unlesse it bee approved by the Church. *Nam quid aliud hoc est; quam Verbum Dei quidem, non tamen ut Verbum Dei, amplecti?* For what is this, but to embrace the VVord of God indeed, but not as the VVord of God? But if wee would

1 Thes. 2. 13.

Rob. Rollock in Loc.

would hear the VVord so as to thrive by what we hear; we must hear it, and embrace it, as the VVord of God. And to that end these four things must be done.

§ 4. 1. Wee must hear *the Word with due reverence and fear. Let us serve him with reverence and Godly fear.* If hearing be any part of Gods service, the argument urges strongly, that it must bee done with reverence and Godly fear. God hath a good look, much favour, for those that tremble at his Word. *I will look to him that trembles at my Word.* What ever reverence is due to God, wee must expresse it by reverencing his VVord. *Multi enim se Deum reverei & timere jactant, sed dum negligunt ejus verbum, simul se Dei contemptores esse ostendunt.* For many there are who boast that they reverence and fear God, but while they neglect his VVord, they do withal shew themselves to bee contemners of God. God invites such hearers into his Presence, as do tremble at his VVord, and will be sure to make them welcome. *vers.* 5. *Hear the Word of the Lord, yee that tremble at his Word.* Here is the gracious invitation. And the end of the verse presents us with the welcome they shall have. *He shall appear to their joy, but their enemies shall bee asham-*

Heb. 12. 28.

Isa. 66. 2.

Calv. in Loc.

Vers. 5

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ed. We never tremble at Gods Word as we ought, if we do not own God speaking to us in it.

§ 5. 2. We must *mingle it with Faith.* If wee would have the Word of God work effectually as Physick for our Souls, wee
Heb. 4. 2. must mingle it with Faith. *The Word heard, profited them not, not being mixed with Faith in them that heard it.* The word συγκεκραμένος, that denotes *mixing*, is a metaphor taken from a potion of Physick, according as the ingredients are, so it is either medicinable or mortal. If we hear the Word of God, and do not mingle it with Faith, wee turn this wholesome potion into a cup of poyson. The VVord separated from Faith profiteth nothing; not as if the efficacy of the Word did depend upon us, or any thing in us. For neither, if the whole world and every creature in it should prove a lyer, would he cease to be true who cannot lye. But the Word discovers its power and efficacy no other wayes, than where Faith makes entrance for it into the Soul; So the
Rom. 1. VVord is the Power of God, *to all that do believe.* And righteousnesse is revealed in it, but it is from Faith to Faith; where there is no VVord, there can bee no Faith. And therefore that is no Faith, but Fancy, which

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on the one hand is built upon the traditions of men, as the *Papists*; and on the other hand is resolved into the immediate revelations of the Spirit of God, as the *Enthusiasts*, and on both hands, (*concordia discors*!) without the written VVord of God.

3 VVee must *practise it with obedience*. VVee then let the world know, that wee really own what wee hear, and cordially embrace it as the VVord of God, when we dare not but conforme our lives thereto. *But yee have obeyed from the heart, that forme of doctrine which was delivered you.* VVee then evidence it, that God hath spoken to the heart, when wee yeild obedience of the heart, to the VVord wee hear. Rom. 6. 17.

§ 6. 4. VVee must carefully avoid *an immoderate hunting after the pleasing of the ear*. This φιλησόια makes us receive truths many times because they are of such a mans stamping, and not because they bear Gods image and superscription. And hence comes it that many respect truths because of their Apparrel, as they, (of whom St. *James* speaks,) respected persons that had a gold Ring, and gay Apparrel, when men in an ordinary Dresse are neglected. Thus do not Gods Truths fare the better many times,

times, rather for the Rhetorical Dresse, and neat Language they are delivered in, than for the Divine Authority they carry with them? VVe have many that can say, as they of old, I am of *Paul*, I am of *Apollos* sayes another, (He is an eloquent man) another I am of *Cephas*, truths fare the better for such and such mens sakes that Preach them. And some there are, yea too many, that will say, *They are of Christ*; they care for no Preachers, no Preaching, no Publick Ordinances at all. But of those that hear constantly how few are there, that say they are *of God* in all their hearing? VVhere is the man that cordially sayes, I care not how plain the truth be set off, I embrace it willingly if it bee a truth of God, and receive it with welcome into my heart. God grant there were many such hearers in every Congregation in *England*; and then those that now too prophanely sleight the VVord Preached, would soon bee enamoured with the love of it, when such evidences were given of Gods Presence with it.

§ 7. *III Inference.* Hence both Teachers and Hearers should learn, *highly to prize the Word of God.* Oh 'tis a token of Gods special Presence. VVee may blesse God we are not left without this token and witnesse

witneſſe of Gods Preſence amongſt us. As God doth honour us with his VVord and Preſence, ſo ſhould wee honour him, with the practiſe of holineſſe, and the life of praiſe. Let us bleſſe God, that he hath written his VVord for our direction, and that he continues the Preaching of the VVord for our inſtruction. O how glad would the Martyrs of old have been, with our freedome, of enjoying the publick means of hearing the VVord Read and Preached? They that joyfully hugged ſome few ſcraps of the Bible in a corner, and counted the dark Caverns of the Earth, rich *Temples*, when they, though ſecretly, and in the night, could enjoy the preſence of God in his Word: Oh how thankful would they have been for ſuch overflowings of mercy, as now may be enjoyed, which ſome prophanely abuſe, and others blaſphemouſly undervalue, and wilfully contemn. It is a ſhrewd ſign, that thoſe men are either down-right *Atheiſts*, that will not own any ſuch thing as Gods Preſence in his Word, or elſe groſſe *unbeleevers*, that never had any experience of it in their own ſouls, that are ſo far from bleſſing God for the publick Preaching of the word, that they count Preaching it ſelf the greateſt delu- Quakers.

sion, and the way of maintenance for Preachers, the greatest oppression in the nation. And though some of them are as much against Praying, as all are against Preaching, yet their constant practise and discourse speak them all unanimously to concenter in this their ungodly Letany, FROM PRIESTS, and PREACHING, and PAYING TITHES, GOOD LORD DELIVER US.

Chap. IX.

Gods Presence in his Worship by his ministers. The truths of God must be heard though from ungodly Preachers. Ministers are Gods Embassadors. Stewards of the mysteries of God. Four requisites in Gospel Stewards. Ministers are Co-workers with God. How God and man work together in the conversion of Souls, and production of saving Faith.

§ 1. I Now proceed to a *Third* Argument to prove the presence of God in places of religious worship. God is present in the places of his worship, by his *Embassadors*

Arg. 3.

Embassadors, the *Ministers of the Gospel*. Ministers of the Gospel, as well as Ministers of State, speak the vertual presence of their Lord and Master. When Gods *Majesty* will not suffer us to see his face and live. 'Tis Gods *mercy* to speak to us by his servants the Ministers of the Gospel. And Gods Ministers being engaged in Gods work, do vertually speak Gods Presence. As Mr. *Calvin* hath observed, *Deus certo præsentiæ suæ symbolo favorem erga nos suum testatur, quoties spiritus sui dolibus illustrat, & in medium producit fidos proboſque Doctores.* That God doth give a signal witnesse of his singular favour towards us, by a certain token of his Divine Presence, as often as he enlightens by the gifts of his Spirit, and sends amongst us faithful and Pious teachers. And the reason why they evidence Gods Presence, is this, because 'tis not their own, but Gods work they are about. *Wee pray you* in Christs stead, *bee yee reconciled to God.* A Minister pressing reconciliation unto God, to his Auditors, even to thee in particular, *facit præsentem Christum te habere*, Hee makes even thee to have Christ present with thee. Christ cryes aloud in the Sermons of those that are his faithful servants, the Ministers of the

Calvin in Deut. 18. 17.

2 Cor. 5. 20.

Aretius in L.

Gospel; and in hearing them, wee hear Christ, and in rejecting them, wee reject Christ himself. *Hee that heareth you, heareth mee; and he that despiseth you, despiseth mee, and hee that despiseth mee, despiseth him that sent mee.* Here 'tis plain and clear, that Christ by his ministers speaketh unto us, they are but Christs *Vicegerents*, they sustain Christs Person; And therefore he will have the Word of God by them delivered, heard so, as if Christ himself were personally present and did Officiate amongst them. Wee are not to look upon Gospel Ministers as meer men: 'tis true in *themselves* they are so, in *their worke* they are not; for so wee are to consider, that Christ speaks to us by them. Thus God sent *Samuel* to *Eli* with an unsavoury message, yet *Eli* received this, not because *Samuel* spoke it, but because he brought Gods message, as being Gods Embassador, and bearing his Person. *It is the Lord, let him do what seemeth to him good.* יְהוָה הוּא It's *Jehovahs* message, but *Samuels* voyce. *Samuel* speaks, but God is present; Let *God* do what seemeth good in his eyes.

Luk. 10. 16.

1 Sam. 3. 11. &c.

1 Sam. 3. 18

§ 2. This is so certain a Truth, that if the *Minister be bad*, yet if hee preach the *pure Word of God*, wee must receive the Word, because

because wee are not so much to regard the *man preaching*, as the *Word preached*. An Earthen Vessel not well wrought, may serve to convey pure and clean water. God forbid I should Apologize for any wicked and ungodly Ministers, to boulster them up in the least ungodliness or profaneness. I plead not (I say) for any wicked ones, to be employed in the sacred work of an holy God; onely to keep souls right in their duty. 'Tis not the person, but the office; not the man, but his Ministry; not his life, but his Doctrine, wee are to look to. For as one observes very well upon *Caiphas* his propesying that year that hee was High Priest, *Joh.* 11.51. God oftentimes honours the Office, and so orders, that a wicked person in a good Office, may perform somewhat helping forward our Salvation. If God doth a good work by bad men, wee must not reject the work for the persons sake, but wee must rather embrace the good offered or done by bad men, and leave them to stand, or fall, to their own Master. When Christ sent out his twelve Apostles to preach, of all of them hee saith; *Hee that receiveth you, receiveth mee.* Yet one of these *was Judas Iscariot, who also betrayed him.* Wee plainly see by Christs own

See § 5. of this chap.

Schmidius. Not. & Animad. in N. T. in Joh. 11.51

Mat. 10.40 Vers 4.

words, wee may receive Christ by the Ministry of a *Judas*, a Traytor, I might say, *a Devil*: The expression 'tis true is harsh, but our Saviour fears not to speak thus of one whom hee had personally sent to preach the Gospel; *one of you is a Devil*, meaning *Judas*. Nay the Scripture makes no difference between *Judas* and the other Disciples in the success of the Ministry; they all twelve were sent out, they all did miracles, they all cast out Devils, they all returned to Christ, and gave him an account of their success. To them all Christ said, *Hee had ordained they should go out, viz.* in preaching, and *bear much fruit, viz.* in their Ministry. And *Phil.* 3. There were false Apostles *who preached Christ out of envy*. Supposing to add more affliction and persecution to *Paul*, which must needs be an high degree of malice and wickedness; Yet *Paul* said, *hee rejoyced that Christ was preached how-ever*, Which could not be if their preaching did no good. Thus wee see, that seed which is sown by a foul diseased hand may bring forth fruit, as well as that which is sown by a clean hand. Give mee leave to allude to that passage, 1 *King.* 17. 6. God there in a time of hunger and want, commands the Ravens (unclean Birds)

An. Burgesse spirit. refining. p. 504

Joh. 15. 16

Birds) to feed the Prophet *Elijah*. *The Ravens brought him bread and flesh, morning and evening.* They were Ravens, unclean by the Law of *Moses*, not Doves, yet *Elijah* refuses not the meat, because God sends them. This *Chemnitius* thinks hath a mystery, that God is wont sometimes to afford to his people the wholesome food of his Word, by the hands of wicked and ungodly men. Thou therefore, hear, receive, and mingle by Faith what thou heareſt, take whatsoever God sendeth, as from the hand of God. Be it a *Raven*, or a *Dove*, thou needest not trouble thy self, so the food come from God. *Elijah* might have starved, if hee had refused the food, because the Ravens brought it. So mayest thou starve thy soul by nourishing prejudices against the Minister that is sent with food for thy soul from God, and then refuse the Word, because thou dislikest something in the Ministers person. And indeed if this principle once prevail, *That a Minister ought not to be heard that is ungodly*; Though hee preaches nothing but sound doctrine. It would lay a certain foundation for *Separation* from the outward means and Ordinances, at least from the administration of them, as now they are enjoyed. For the

Chemnit. Harmon. in Evangelia.

case would presently return hither, as it is with many already, not whether the Minister be really ungodly or no, but whether hee seems so to them; and if hee answers not those characters of Godliness, they have laid down then they are obliged to hear him no more. Such sad works do bad principles, and erronious consciences make in the Church of God. A sad example of this may be seen among the *Quakers*, who upon the fore-mentioned principle, reject and throw off all the now Ministers in *England*, making no difference; because they are all ungodly, being all guilty of that great abomination, and *sinful oppression* of *taking Tithes*. How much better may wee determine thus, *Officium est Sanctum & honore dignissimum licet Ministri sunt peccatores.* The office of the Ministry is sacred, and most worthy of honour, though Ministers may be ungodly. The promise of Christs Presence is made to persons for the office sake, and not to the office for the persons, and so to the office more than to the per-

Mat. 28 20 sons. *Loe I am with you alway to the end of the world.* Christs promise was to the office primarily, secondarily to those that then were, and successively should be entred into it, to do Christs service, and preach the Gospel,

Gospel, as the Apostles did. *Go preach the Gospel, and loe I am with you alway to the end of the world.* However, 'tis certain Christ promiseth his presence here, which is peculiar to the Church of God, and so it clears that which wee are upon, that God is present in his worship by his Ministers. Three things I shall add to clear this.

§ 3. 1. Gospel Ministers are Gods *Embassadors*; this speaks Gods Presence by them. *Now therefore wee are Embassadors for Christ.* The very office of an Embassador, is to be but a *Vicarius* to another; Hee is a Proxy to his Master, and bears his person; who is sometimes thus described, *Legatus est officialis, qui alterius locum tenet.* An Embassador is such an Officer as supplies the place of another; thence called by the Greeks τοποτηρητὴς, one that stands in anothers stead. Thus the Ministers *stand in Christs stead.* For

2 Cor. 5. 20

Martin. *Lex Philolog.*

1. As Embassadors they act onely upon Christs Commission, *None takes this honour upon him, but hee that is called of God, as Aaron was.* 'Tis an honour to be employed as Christs Embassador, and none must take this honour upon them, but those that are called of God. Gospel-Ministers, that have

Heb. 5 4

have Christs Mission, and Christs Commission, they in their Preaching represent Christs Person.

2. As Embassadors, they deliver Christs Message. God is present where his Word and Mind is declared. *It is the Lord,* sayes *Eli,* when *Samuel* speaks to him, because it was the Word of God hee spake to him. The Word of the Lord, where that came to the Prophets, they then could appear in the place of God amongst the people. *I have put my words into thy mouth,* sayes God to *Jeremy.* They are Gods Words that Gods Embassadors do declare; therefore the Apostle *Paul* sayes, *Hee that despiseth, despiseth not man, but God.* They are much mistaken, sayes *Rollock,* who in the preaching of the Gospel, think they have to do onely with men, and not with God. The Apostle plainly confutes such. The man preaches indeed, but 'tis Gods Word hee delivers; and contempt of that, is not on man onely, but mainly upon God himself. *Hee despiseth not man,* that is, not *so much* Man, *as* God.

Jer. 1. 9.

1 Thes. 4. 8

R. Rolloc. in Locum.

§ 4. 2. Gospel-Ministers are Gods Stewards; this speaks Gods Presence. *Let a man so account of us as the Ministers of Christ, as the Stewards of the Mysteries of God.*

1 Cor. 4. 1

God. When great men cannot dispatch their business personally, they employ their Stewards; what they do, is done as by the Master himself. Christ our great Lord and Master is present now in Heaven, hee hath sent his Ministers to be his Stewards, to dispatch his work, in Preaching the Gospel, and converting of souls. 'Tis no ordinary Stewardship, that of the Ministry, they are *Stewards of the Mysteries of God.* So had the Heathens their Mysteries; the Mysteries of *Cybelle*, who was termed the Mother of the Gods, in *Samothracia* of *Hecate* in many places; of *Ceres*, and *Proserpina*, in *Africa*; of *Bacchus* in *Bœotia*; of *Orpheus* up and down in *Græcia*; of *Isis* in *Egypt*, and in many other places; and these were all performed unto the Devil. For as hee observes, *Mirum dictu, & cogitatu horrendum, quantopere Satan olim, per illa quæ dicebantur* Mysteria, *hominibus illuserat.* It was wondrous to think, and horrible to speak, how much Satan heretofore had deluded men, by those things which were called *Mysteries.* Thus Antichrist too hath his Mysteries. The Whore of *Babylon*, hath *Mysterie* written in her fore-head, because her Kingdome is full of Mysteries: But these are the Mysteries of God, that Gospel-

Is. Casaub. exercit. 16. § 43

Rev. 17. 5

pel-Ministers are Stewards of. *Wee speak*
1 Cor. 2.7 *the Wisdome of God in a Mystery.* The Word of the Gospel for salvation of souls, these Mysteries therein contained do Ministers preach. And without controversie great is that *Mystery of Godliness*, they are Stewards of.

§ 5. *Aristotle* in his *Oeconomicks* requires 4 four things in Stewards, all which are necessary requisites in Gospel-Ministers.

1. They must have ἐμπειρίαν, good skill and knowledge. Thus must Ministers be well skilled in the Word where the Mysteries of God are recorded. Its an ill Steward, that knows not how to use his Masters Treasure; for the best advantage: Hee wants a great requisite of a Gospel-Steward, that knows not where to finde, or how to use the great Treasures of Heaven, that are reposed in the Scriptures, for the good of souls. It was but a poor commendation of *Carolostadius* that at eight years
Amam. Aulibarb. Bibli p.47 standing Doctor; Hee never had read the Scriptures, but then first set upon the study of them. Another great Doctor and Divine being asked about the *Decalogue*, answered, hee never had that Book so much as in his Library. Rare Stewards indeed of Gods Mysteries, when they know not what they are! 2. They

2. They must have εὐφυίαν *bonam indolem*, a good temper. Hypocrisie is but an ill-becoming garment for a Steward of Christ to wear. Every Saint should have his garment dyed white in the blood of the Lamb, much more should Christs Stewards; they should be clothed with the white Robe of *S*incerity, to act unfeignedly for Gods glory.

3. They must have φιλοπονίαν, constancy of labour, assiduity in taking pains. Thus Ministers must be labourers, if Christs Stewards; they must give themselves to the things of the Gospel; daily labours in the things of God, make Ministers of a good conscience, oft-times appear with no good countenance. There is *onus*, as well as *honos* in the work of the Ministry, whatever slight thoughts, ignorant slanderers may have of it. 'Tis laborious, as well as honourable, to be a Steward of Christ.

4. They must have Δικαιοσύνην, Righteousness. Thus Christs Stewards must be righteous, as well as learned and laborious. *For a Bishop must be blameless as the Steward of God.* Life and Doctrine must agree, that hee may not pull down with one hand, what hee builds with another. Though I have formerly shewed that hearers must

Tit. 1.7

not

not reject Gospel-Truths, though hee that brings them be ungodly; yet withall, Ministers must know, that if they are really such, of all other men they are the worst, and their condemnation will be the greatest. Let mee leave with such, one *Latine* sentence, out of which they may easily pick *plain English*; *Pessima creaturarum visibilium est homo degener, pessimus hominum pseudo-Christianus, Christianorum vero pessimus, nequam Verbi Minister.* The above-named particulars, are some qualifications of Gospel-Stewards; Christ is signally present in his Ordinances, when his Stewards are faithful dispensers of the Word.

Arrowsm. Tac. Sacra.

§ 6. 3. Gospel-Ministers are *co-workers together with God*; this speaks Gods Presence with them. *Wee therefore as workers together with him, beseech you not to receive the Grace of God in vain.* For wee are labourers together with God, θεῷ γὰρ ἐσμὲν συνεργοί. If Ministers are fellow-labourers together with God, in the doing good to souls, then certainly God is present in his Worship by his Ministers. *They went forth and preached every where, the Lord working with them.*

2 Cor. 6. 1
1 Cor. 3 9
Mark 16. 20

1. Ministers do work together with God. Behold here is infinite condiscention of God

God towards Ministers, that God, who can with one word convert and save souls, as well as create a world, yet should vouchsafe to admit men his fellow-workers for the conversion of souls. 'Tis true, *Dei opus est regignere hominem*, 'tis Gods work to regenerate and convert souls; but God pleases to use the Ministers as his Instruments in the work: And God by the secret grace, and virtue, and power of the Spirit, works in them, and by them: Hee joyns himself to the Ministers, resigns not his right, but only communicates his power with them, and graceth his Instruments with the honour and title of the work. Thus God doth not onely speak to us after the manner of men, but also by the Ministry of men, and that so, that they by their Ministry are said σώζειν, *to save us*. Therefore

Grotius in Ep. ad Philem. v. 10.

Rom. 11. 14

2. The Lord truly works together with the Ministers. *The Lord working with them*. It is an high priviledge onely to be the *Servants of God*, in the work of the Ministry; but this is common to us with other Saints: But to be *Fellow-labourers* with God in the salvation of souls, this is a peece of singular favour God vouchsafes to Gospel-Ministers. The Angels are Gods Servants too, being his Ministring Spirits, but to which

Mark 16. 20

which of the Angels hath God said at any time they are his fellow-labourers? Both wayes the Presence of God is evidenced, with the Ministers of the Gospel.

§ 7. Object. *But is it not derogatory to God, to have Man as a co-worker with him, in the conversion of souls? is not* Faith, *by which wee are saved, the* gift of God?

Answ. 1. God is the principal cause, man onely by the Ministry of the Word is the instrumental cause; and so Gods glory, and mans duty, may very well stand together.

2. In saving Faith, wee must distinguish these two things.

First, There is the knowledge of the things to be beleeved.

Secondly, An assent of the heart to those *credenda*, or things to be beleeved.

First, Then the knowledge of things to be beleeved, ariseth from the word preached by Gospel-Ministers. Gospel saving knowledge is not communicated now adaies, by revelations, and immediate inspirations, but by the Word preached and heard. *How shall they beleeve on him, of whom they have not heard, and how shall they hear without a Preacher?* Now Ministers are co-workers with God, because Faith depends

Rom. 10. 14

See Rom. 1. 16.

depends on the Word preached by them, as a necessary Instrument, for its production, as to the knowledge of things to be beleeved.

Secondly, As for that Internal Assent of the heart, whereby a Beleever doth firmly apprehend, and comfortably apply the Doctrine propounded, of things to be beleeved; this ariseth from the habit of Faith infused by Gods Spirit. The *Doctrine of Faith*, is preached and promulged by men, herein they are co-workers with God: But the *habit of Faith*, that is infused and implanted by God alone, without any concurrence of the Preacher; Thus it is *the gift of God*. Man propounds truths to the soul by his preaching; God by his Spirit makes us beleeve those Truths preached and propounded. Thus have I cleared the third Argument. —

Chap. X.

Practical deductions from Gods Presence with his Ministers. The Ministers dignity. Their duty. As Embassadours. As Stewards. As Co-workers with God. People must eye God and not men. Prize Gospel truths. Not be prejudiced against, nor undervaluers of Gospel Ministers. Good grounds for Ministers to Preach, and people to hear.

§ 1. FRom this third *Argument* to prove Gods Presence in Religious worship, as being represented by the Ministers of the Gospel; These *practical deductions*, might be prosecuted, and enlarged upon, which I shall briefly name, and come to the fourth and last Argument.

1. It informs Ministers of two things.

First, Of their Dignity; That God should set them in the Church, to represent the Majesty of Heaven. This ought not to puff up pride in Ministers, but to cause humble admiration of Gods goodnesse, to honour their weaknesse so farre, as to be the representatives of God himself.

This

This may vindicate them from contempt amongst men. An affront is offered to the Prince, by affronting of his Embassador: So God is affronted by any indignities that are offered to His Ministers. *He that despiseth, despiseth not man, but God.* 1 Thes. 4. 8. Corinth was ruined by the *Romans*, for abuse of Embassadors: And it were just with God to destroy any place or person for the contempt of his Ministers.

§ 2. *Secondly*, it informs Ministers of their duty. Gods Presence with them calls for a three-fold duty from them.

1. As Embassadors, they must eye that mainly that God sent them about, *viz.* The salvation of Souls. *Wee pray you in Christs stead be yee reconciled to God.* Here is the main end of our Preaching, and your hearing, that you may be reconciled. How then can any have so impudent a face, as to pretend they are sent of God, who make railing and reviling of others, to bee their work, with a neglect of the salvation of Souls, and holding out the VVord of reconciliation. 2 Cor. 5. 20.

§ 3. 2. As Stewards of the mysteries of God, they must bee faithful. *It's required in Stewards that they be faithful.* That is, that they keep nothing back from the people of 1 Cor. 4. 2.

God, but discover to them according to their ability the whole councel and will of God, that they deal faithfully with them in all things, that they may render a good account of their Stewardship at the great Audit. Now this faithfulnesse of Gods Stewards is seen in these two things.

Davenantius in Col. c. 1. v. 7.

First, that they seek Gods honour, and not their own praise. Hee seeks the glory and honour of God, *that speaks as the Oracles of God, that God in all things may bee glorified through Jesus Christ.* Hee seeks praise of men, that so speaks that hee may please men, that hee may fan to himself some praise from them, for his wit, eloquence, and learning. Of this hunting after vain glory, and popular applause, *St. Paul* with disdain enough thus speaks, *Do I seek to please men? For if I yet pleased men, I should not bee the servant of God.*

1 Pet. 4. 11.

Gal. 1. 10

Secondly, That to their utmost endeavour they promote the spiritual good, and eternal welfare of the Flock committed to their charge, by watching over them, preparing suitable food for their souls, according to their capacities and conditions, omitting nothing that is necessary, and, doing nothing that is prejudicial to their salvation. An example of this wee have eminently

nently in St. *Paul. Even as I please all men in all things, not seeking mine own profit but the profit of many, that they may be saved.* 1 Cor. 10 33.

§ 4. 3. As Co-workers with God. They must be diligent. If wee work with God, we must be diligent in our employment, least wee ruine our selves, as well as wrong others Souls, and dishonour God by our careleſneſſe and indiligence. *Prayer*, *Meditation*, and *Affliction*, contribute much to the making of a Divine: The two former, speak that care and diligence that is requisite to the Ministerial Office, the other God uses as his lash to prevent lazineſſe, and as a Spur to quicken to Duty. He that works together with God for the good of Souls, had need bee very diligent, In that men must have more than Sermons to lead them: The visible *P*reachings of Ministers lives, must συνεργειν co-operate, and joyn in the work of drawing sinners unto God, or else will hardly prove successful.

§ 5. II. Gods presence with the Ministers, teaches the people to eye God more, and men leſſe, in the Ministry of the Gospel. It is an ill sign of a squeamish Stomack, not to take meat down, unleſſe it be dreſſed by such an hand; And as ill a

sign of a distempered heart, not to receive the Word cheerfully and readily, unlesse delivered by such and such Ministers. This wee have by eying men more than God. Three directions.

First, Own and prize Gospel truths, by whom ever they are delivered. An unclean hand may convey to you a precious Jewel, A wooden pipe may convey to you rich and generous Wine. Wee must have truth in admiration for Gods sake, and not entertain Gospel truths because wee have the persons in admiration that do deliver them.

Secondly, Let not prejudice against mens persons, cause in you a prejudice against the doctrine they preach. The best way is to keep all prejudices against any out of our hearts, the next is to throw them out suddenly, when wee perceive they have cunningly crept into us. Prejudices, against Ministers if harboured in our breasts any time, will bee very apt to make us contemptuous against God; And to contemn the truths of God, if upon any private grudge wee condemn the party that brings them. It's *weaknesse* to entertain groundless prejudices against Ministers; but it is *wilfulnesse* then to take revenge upon our own

own Souls; And either in a pet to throw off hearing wholly, or not to embrace the word heard chearfully.

Thirdly, Let not the meanness of mans parts cause you to sleight or undervalue Gods Ordinances. There are divers gifts, yet but one spirit. There is much of Gods power seen in mans weakness. If good men are without great *parts*, they are without that great *pride* that does attend them. And then those Sermons that have onely the *plain trimming* of *Holiness* and *Humility*, as most befitting the simplicity of the Gospel are most operative upon hearers. How ordinary is it, for great and learned Doctors, to leave their people meer dunces in Religion? Now others, what they want in learning and parts, God many times helps out by their tenderness of affection for the good of Souls, and this is ordinarily accompanied with Gods blessing.

§ 6. *III.* Gods Presence with his Ministers, affords good ground enough for Ministers to preach, and people to hear. Ordinances will continue, as long as Christs promise continues, and presence with the Ministers, and that is to the end of the world. If any do absent themselves or would with-draw others, from hearing the

Word publickly Preached, let them first prove that Christs promise is out of date, then may wee have reason to beleeve that hearing and preaching are out of date too. Till that bee done, let us assure our selves, that the enjoyment of Publick Ordinances, and the Presence of Christ in them, is the onely safe and sure way, for us to walk to the new *Jerusalem* in.

Chap. XI.

Gods Presence in his Worship, by the Holy Spirit. The Presence of the Spirit proved by sundry Texts of Scripture. The Word and Spirit go together. The teaching of the Spirit, no plea for Enthusiasm. The Word of the Gospel, the ministration of the Spirit. Ten Reasons grounded on experience, evidencing the Presence, and teaching of the Spirit in the Word.

§ 1. THe *Fourth* and last *Argument* to prove the Presence of God in Places of Religious Worship, is drawn from the efficacious, and powerful working of the *Holy Spirit*. The Spirits assistance is necessary

Arg. 4.

necessary in all duties of Gospel-Worship. As vital and animal spirits are necessary for all operations of life and sense in the body; so the Holy Spirit for works of the soul in all Gospel-duties. Before Christs coming, the great thing under promise, and in constant expectation, was the coming of the true *Messias*: After Christs Ascention, the great thing under promise, and in constant expectation, was the full manifestation and shedding abroad of the Spirit of God. Now this was abundantly fulfilled after Christs Ascension. But what I have to speak to, lyes mainly in this, that there is the special Presence, and Operation of the Spirit of God in his Ordinances, especially in his Word. This being manifested, will fully evidence, that the place of Gods Worship, is the place of Gods singular Presence. The Presence of Gods Spirit shall be cleared, both by Scriptures, and Reasons, grounded upon undeniable experiences of the Children of God.

§ 2. When God by the Prophet *Ezekiel* declared the promises of the Kingdome of Christ, hee makes a gracious promise of his Spiritual Presence with them, *Ezek.* 37. 26. *I will set my Sanctuary in the midst of them, for evermore*, that is, I will be present

sent in my Grace, Word and Spirit, in their
See c. 4. § 11, 14 Assemblies, and in their heart; of which Spiritual Presence the Tabernacle and Sanctuary heretofore were signs and pledges. And that this Presence of the Spirit is to be had and enjoyed in these times of the Gospel, will be evident from these following places. I shall begin with
Isa. 59.21 the Evangelical Prophet *Isaiah*. *As for me, this is my Covenant with them, saith the* Lord; *My Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the* Lord, *from henceforth and for ever*. In this full place God hath joyned his Spirit and his Word together. God hath left the footsteps of his bounty every where, for the advantage of the Church, yet no greater than this, to have his Word and Spirit to guide them unto Heaven. The Spirit is joyned with the Word, because without the Efficacy, and Presence of the Spirit, the Word preached would be unprofitable. And the Word too must be joyned with the Spirit, because
Calvin in Locum. as one observes, *Est Satanæ spiritus qui divellitur a verbo*, it is no better nor worse (if worse could be) than the Spirit of the Devil,

Devil, that is separated from the Word of God. Wee may have the Devil deluding, but no promise of Gods teaching, when the Spirit is pretended, without the Word. Now where are wee to have this? בְּפִיךָ *In thy mouth*] Spoken to the Prophet, implying a Ministry of the Word under the Gospel, to hold this out. God might indeed speak to us immediately from Heaven, or use the Ministry of Angels. But God consulting with our weakness, useth the Ministry of Man rather, like our selves, to deliver his mind to us, that by that means, wee may the more familiarly be drawn unto him. In vain do any boast that they obey God, when they reject his Ministers. If they obey God, why not in Gods way, who hath appointed Gospel-Ministers to hold out his Word, and hath promised the *Presence* of his Spirit, to beat us off from such fancies and delusions, which would make us gape after revelations *without*, and many times *contrary* to the Word of God.

Vr. Another place of the same Prophet, *And all thy children shall be taught of the Lord.* God is wont to teach his children two waies, by the outward Word preached, and by the secret revelation of his Spirit, working by the Word: Now which is Isa. 54. 13.

meant

meant here, the Evangelist *John*, *Joh.* 6. 45. shews us. *The Father draws souls to Christ.* But how? *It is written, they shall be all taught of God.* All Gods children shall be clearly taught by the Spirit of God. The elect ones that are drawn home to Christ, are θεοδιδακτοὶ taught of God, not in *opposition*, but in *subordination* to the Word. 'Tis not to *deny* the *Ministry* of the *Word*, but to *assert* the *efficacy* of the *Spirit*. For as one well observes, wee are said to be taught of God, "in that place of *Joh.* 6. 45. So far as that "the Doctrine, which outwardly sounds in "the Scripture, and Ministry of the Word, "is imprinted in our minds by the Spirit of "God, not as if wee should receive new "revelations without the use of these out-"ward means. Wee must so *distinguish* the Ministry of the Word, and the teaching of the Spirit, so as not to give the efficacious teaching of the heart, unto man who preaches the Word. For so the Prophet sayes, the Sons of the Church of Christ are לִמּוּדֵי יְהוָה *taught of God.* And as *Augustine*, *Cathedram in cœlis habet qui corda docet*, Hee that teaches the heart is Doctor of the Chair in the New *Jerusalem*. Yet wee must not *divide and separate them*, as if Gods teaching, and the Spirits teaching

Maref. L. Com. Lo. I. ff. 51.

Augustinus

ing in Gospel-times, were without the Word preached. The Spirit of God teaches in the Church, and Ordinances there. *Discipuli sunt Diaboli non Dei, qui ordinem a Deo institutum repudiant*, They are the Devils Scholars, and none of Gods Disciples, who do reject that order that God hath appointed. Wee see these joyned together, the Children of the Church, and taught of God; so that they are not the Disciples and Children of God, that will not be taught in the Church. *Calvinus in Isa. 54. 13*

§ 4. Another place is that of St. *Paul* to the *Thessalonians*, *As touching Brotherly Love, I need not write unto you; for yee are all taught of God, to love one another.* The meaning is, I need not now use many words to you, to treat at large about brotherly Love. *A word is enough to the wise.* You that are made wise by the Spirit of God, know at first what the duty means, an admonition is enough. God teaches you by the Word, and you know what that is by the Spirit. Hee doth not so speak, as if they that were taught of God, *had no need of the Word.* But onely thus much hee intends, that when once the Spirit teaches in the Word, there is *less Labour on the Ministers parts* to teach, than where the Spirit hath 1 Thes. 4. 9.

hath not taught at all. And truly woful experience doth demonstrate this. A gracious heart that is taught by the Spirit in the Word, apprehends a Divine Truth, or Gospel-duty at first mentioning. As the *Thessalonians* that were taught of God needed onely the very mentioning of the duty of Brotherly Love. But what ado have wee, to beat a Gospel-Truth, into the head, or heart, or memory, of a carnal wretch? Gospel-Truths are hidden Mysteries, dark sayings, obscure parables, to natural hearts: They cannot apprehend what they mean, and whither they tend ordinarily. Or suppose a Minister hath been beating a long time upon such Truths, possibly a carnal mans understanding, may under the preaching of the Word, obtain the common work of Illumination, and hee may know many things; yea but what is this all this while to the reformation of the heart, to the working upon the affections? this must be by the teaching of the Spirit of God in his Ordinances. Mans preaching may fill the head full of notions, but the Spirits teaching must fill the heart with real notions of grace and goodness towards God. As long as you hear onely with the hearing of the ear, the Word preached profiteth not; but

when

when you are taught of God by his Spirit, then the Word gets within you into your very hearts.

§ 5. Look also into that place of *John*; *It is the Spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are Spirit, and they are Life.* The Disciples thought it an hard saying, *Vers.* 55. *My flesh is meat indeed.* Though it was not the saying, but the hardness of their hearts that made it so. But Christ here answers; *The flesh profiteth nothing*] that is, my Humane Nature without the *Spirit*, without my Divine Nature, can never obtain you life. All that I have done or suffered in the flesh, is worth nothing to purchase life and salvation, unless I were God as well as man. 'Tis the *Spirit* that quickeneth; my *Deity*, as I am God, that makes mee capable of obtaining life for souls, by offering my flesh a sacrifice to Divine Justice. And *the words that I speak unto you, they are Spirit, and they are Life*] The Word of Christ is the Instrument the *Spirit* maketh use of to beget life in the soul, by working Faith. Christs very *Sermon* could do no good in order to the producing of life in the soul, were it not accompanied with the *Spirit* of Christ. Joh. 6. 63

§ 6. I

§ 6. I shall onely hint at one place more. It's very observable, that *St. Paul* calls the Gospel, *The Ministration of the Spirit*, because of the Spirits Presence with the Word, and because it hath the efficacy of the Spirit joyned with it. For the understanding of this, observe a twofold opposition betwixt the Law and the Gospel.

2 Cor. 3. 8

First, The Law is called the Ministration of the *Letter*, the Gospel the Ministration of the *Spirit*. The Law is called the Ministry of the *Letter*, because whilst it commands or forbids us any thing, it affords no inward strength at all, whereby the heart may have an inward obedience wrought in it; but onely propounds the external command, written in Tables of Stone, and therefore called the *Letter*. But the Gospel, whilst it declares remission of sins, and life eternal through Christ, it administers also the help, assistance, and presence of the Spirit, by which Faith is stirred up in our hearts, whereby wee apply Christ himself, and all his benefits unto our souls; and therefore 'tis called the *Ministration of the Spirit*.

Secondly, The Law is called the Ministry of *Death*, the Gospel the Ministry of *Righteousness* and *Life*. The one the Ministry

stry of *Death*, because of the *Letter*, *for the Letter killeth*, whilst it giveth no inward strength or assistance, to yeeld obedience to those commands it layes upon us; and so the flesh and corrupt nature is more and more provoked, and becomes more obnoxious to death and sin, than before. This is clear from *Rom.* 7. 11. *The Law gives occasion to sin to slay the man.* The Gospel is the Ministry of *Life*, because it affordeth power, and the help of the Spirit, which produces Faith, by which Christ is applied to the soul, for life and salvation, so that by the Spirit, the Gospel affordeth life to the beleeving soul. This made *Paul* say, *the* Gal. 2. 20 *life which I now live, is by Faith in the Son of God.* Take a Christian without Faith, and you do unchristian him, hee is left as an ordinary man: So take the Gospel without the Presence of the Spirit, and it is but a *dead Letter.* That there is such a Presence of the Spirit, I have shewed by Scripture. The next thing is to shew it from reasons grounded upon undeniable experiences. For the better apprehending of them, I have moulded them into so many practical Queries.

§ 7. Qu. 1. *What makes Gods Children, that have excellent Teachers, yet pray for the*

opening of their eyes, and spiritual illumination? It is from their sense and sight, of the want of the Spirits teaching, to be superadded to the preaching of men. Though *David* had *Nathan* and *Gad*, excellent Teachers, yet hee begged of God, that *hee would open his eyes, that hee might see the wonderful things of his Law.* All the light in the world cannot make a man see, if hee want a seeing faculty. The most raised Preaching can do as little good to the souls of men, if they have not spiritual eye-salve bestowed upon them, to open the eyes of their dark understandings. Barrenness in Prayer, is seldome without unfruitfulness in hearing, because they seldome get much good in hearing of the Word, that are not often begging the Spirits Presence in the Word.

§ 8. Qu. 2. *What made so many that heard our Saviour Christ in the flesh, yet remain in their unbeleef?* Was it not because they onely heard the Word of Christ, but had not the Spirit of Christ going along with it? How blinde were the *Jews*, even after Christ brought light into the world? They loved darkness rather than light, because their deeds were evil. When the good Word of God comes to bad hearts, unless

unless the Spirit sets it home effectually, to make them better, they ordinarily become worse. For *wicked men* are much like *Swine*, turn their eyes up to the light, and they fall a *crying*; and bring the light of the Word to wicked hearts, and they fall a *railing* and *reviling*. Thus the Jews dealt with our Saviour. You would think it were an admirable way for conversion, to have heard Christ preaching to men; and truly so it was; yet wee see, many beleeved not. You may be ready to think the Ministers preaching, *foolishness*, as many do; yet many have been converted by their teaching. Is it not strange, that ever any that heard Christ, should go away unconverted, that was God as well as Man? and that any should be converted unto God, that hear sinful men preach? Truly not at all; because the Word of Christ went to some men, and was not set home by the Spirit. And the same Word and Gospel-Truths, though preached by sinful men, is accompanied with the Spirit, and that makes it effectual.

§ 9. Qu. 3. *What made* Peter *so successful in his Ministry, that at one Sermon hee converted three thousand souls? And yet wee never read of such a plentiful harvest,* Act. 2. 41

gathered in at once, by our Saviour Christ. That chapter tells us, God had just then poured out the Spirit, which was the fruit of Christs Ascension. *Vers.* 33. There were the same Truths before, and one would have thought, a *better Preacher*, when *Christ* himself was in the *Pulpit*. And see how Christs Sermon takes with the people. From *vers.* 16. to *vers.* 31. *Is not this Josephs Son?* Instead of looking well at the Doctrine, they fall a cavilling at the Person; a poor, mean, inconsiderable fellow, *a Carpenters Son*. Hee was then upon as precious matter as any in all the Book of God. Hee told them, what hee came into the world for, it was to do good, and to save souls, *vers.* 18, 19. Enough to have melted the hardest hearts, and humbled the proudest sinners, if meer words would have done it; and 'tis said, *they all wondred at his gracious words*, vers. 22. Well! but see the issue of all. *Vers.* 28. *They were filled with wrath. Vers.* 29. *They thrust him out of the City*, and indeavoured to tumble him down the Hill. You see here, their *good will* to Christ, notwithstanding all his pains and preaching. Hee came to *break their hearts*, and they in recompence would have *broke his neck*. Hee preached to *save* their

Luke 4.

their *Souls*, and they would have *taken away his life*. Certainly if Christ had so bad successe, then *Peter* who denyed his *Master*, would have had far worse, if worse could be had. No such matter! There was the *Spirit* powred out, and did powerfully set home the Word by *Peter*'s ministry, which Christ was not pleased to let work powerfully, upon the hearts of his hearers, for reasons best known to himself. And that is the reason of that kind welcome the Word received. *Now when they heard this, they were pricked in their hearts, and said unto Peter, and to the rest of the Apostles; Men and Brethren, what shall wee do?* Acts. 2.37

§. 10. Quer. 4. *What makes the same Preacher, successful at one place, and not at another?* Onely this, that God accompanies his Word, with his Spirit at one place, and not at another. Wee may suppose, the same Word Preached, to a different people, to a very different event. The one mock, raile, revile: The other, prove humble, meek, yea true converts. The Word is the same, all men by nature, have the same vilenesse in their hearts, and opposition to the Word, and truths of the Gospel. The difference then lyes, in the presence of the Spirit of God. And now, that God is not

alwaies present, by his Spirit, to set home the Word upon all; This should not make us sleight and neglect hearing, but make us more diligent in praying, that the Spirit may alwaies bee present with the Word, to render that which wee hear, truly and really effectual to our souls.

§ 11. Quer. 5. *What makes the same truths, heard by the same man, at several times, produce different and several effects?* Is it not wholly from the Spirit of God? One hath often heard of Christs death and passion, and sufferings for mankind; of his tenderneſse, love, and compassion, for the good of lost, and undone souls: And this perhaps, hee hath not onely once, or twice, but many times heard, and yet no profit. Hee can still boldly sleight Christ, carelessely neglect his soul, and highly contemn the Gospel, that offers him Christ, and salvation by Christ. At another time perhaps, this makes him quite another man. Is Christ dead for mee, and my sins, and shall I love sin more than my dear Saviour? Did Christ bleed, to cure the wounds of my Soul, and shall I wound Christ again by my cursed lusts? Did Christ descend from Heaven, to save mee out of Hell, and shall I sleight his infinite condiscension of love, follow

follow sin, and vain lusts upon the earth, and sink into Hell and ruine at the last? What makes this great change, upon hearing the same truth, is it not Gods Spirit? The same truth, hath no life at one time, no effect upon the soul: At another, Oh! the most precious truth in the world! the Soul would not part with such a truth, such a promise, for all the world, when the spirit sets it home upon the heart. Thus 'tis in reading, we sometimes reap much benefit, from that portion of the Word, when God sets it home, which we often read before in the Bible, and found no comfort from it, took no notice of it at all.

§ 12. Quer. 6. *What makes the same passages, delivered at the same time, to men of the same profession, temper, and opinion, produce different effects?* That the one is affected, the other not, the one trembles, the other not, the one is converted by it, the other not. The Word is the same, and the parties supposed the same, as to temper, education, profession, and the like. Yet the Spirit works on the one, and not on the other, and that makes the difference.

§ 13. Quer. 7. *What makes men of the same age, living under the same powerful*

ministry, to bee converted, and brought home at divers years distance? Is it not because the Spirit, sets home the Word betimes, on some, and not on other mens souls? Conversion, when ever it is wrought, is the irresistible work of the Spirit of Grace, it is the gift of God, when ever effected. Yet the Holy Spirit, that bloweth *where* hee listeth, bloweth also *when* he listeth, on some sooner, on others later.

§ 14. Quer. 8. *What makes the same truths, working conversion in diverse persons, work not one, and the same way?* But in one it causes many terrours, and in another sweet Gospel meltings of Soul, and both by it, are brought home to Christ. It is certainly to bee resolved into the *Spirits* arbitrary working upon the soul, in order to conversion. Conviction of sin, is necessary to every mans conversion, but terrours are not. The spirit works the former, more or lesse, in all; But the terrours of conscience, and ratlings of the chains of Hell, are not alike in all. And the same spirit, may use the same truths, in a different manner, to bring home diverse souls to God. Great sinners have oftentimes the greatest terrors. Yet the spirit of God, may use the same Gospel truths, to bring home some to God, by

by strong terrours, and others by a Gospel sweetnesse, and pouring in much comfort, at first conversion.

§ 15. Qu. 9. *What makes the Gospel Preached, to bee a savour of life, unto some, and a savour of death to others, in the same Congregation, perhaps in the same seat?* 'Tis because some are left to the hardnesse of their own hearts, and the Spirit comes powerfully with the Word unto the hearts of others. In a plain and powerful Sermon, Christ stands at the door, and knocks at the hearts of all, that hear it in a Congregation. Now the *Spirit*, that hath the Key of mens hearts in his hands; opens some, and lets others alone, lockt fast up, in their impenitency and unbeleef. Thus God opened the hearts of *Lydia*, and the *Jaylour*: And others again, go to Hell unconverted, perhaps unconvinced, from under powerful Preaching. Of whom I say, as St. *Paul* did. *If our Gospel be hid, it is hid to them that are lost.* 2 Cor. 4. 3

§ 16. Qu. 10. *What makes diverse truths set home upon diverse men, produce one and the same effect?* Is it not from the *Spirit* of God, that different truths should bee set home in order to Conversion? If in the Word onely, why not the same portion of it,

it, alwaies a means of conversion; But wee see one place, for one, and another place, for the conversion of another. *Junius* reports it of himself, that hee was converted by reading the beginning of the first chapter of St. *Johns* Gospel. *Austin* after his hot fits of Lust, Hears an Eccho sounding in his ears. *Tolle & lege, tolle & lege.* Take up the Book and read. Hearing a voyce but seeing no Person, he presently takes up the New-Testament, Reads *Rom.* 13. *Not in Rioting, and Drunkennesse, not in Chambering, and Wantonnesse,* and by this Scripture brought home to God. *Luther* was first wrought upon, by *Rom.* 1. 17. *Therein is the righteousnesse of God revealed, from faith to faith.* This now must needs bee the work of the Spirit, which can produce one and the same effect, on diverse Subjects, by different Truths.

Fr. Junii vita p. 11. *&* 12.

CHAP.

Chap. XII.

Quest. *How does the Spirit teach?* Removendo. *Removing impediments, unwilling to bee taught, Fleshly lusts. Pride. Curiosity. Five waies Satan promotes Curiosity.* Suggerendo. *Suggesting Gospel Truths to the Soul.* 1 John 2. 27. John. 16. 13. *Expl.* Illuminando. *By enlightning the mind.* Ephes. 5. 8. *Opened. Inward light of the Saints stated.* Corroborando. *By strengthening the Soul.* Recolligendo. *By raising Truths.* Heb. 2. 1. John 14. 26. *Explained.*

§ 1. HAving shewed by Scripture, and experience, the Presence of the Spirit, and his teaching by the Word. I shall to clear up this Argument further, answer these two *Questions.*

Quest. 1. *How does the Spirit of God, teach in the Word?*

Quest. 2. *What are the qualifications of the Spirits teaching?*

Quest. 1. *How does the Spirit teach in the Word?*

Ans.

Answ. These five several waies.

1. *Removendo*, by removing of Impediments. Before the Spirit of God, doth fully dispatch his work, hee removes all hinderances and impediments out of the way. Though the Spirit of God be not the natural Agent, yet herein hee much resembles them. They remove hinderances, ere they finish their work, or can effectually compleat it. The fire burns not till the moisture be consumed: The Sun enlightens not, till the darkness be expelled. Thus the Spirit works not fully on the soul, to teach it, till the hinderances of our learning be removed. Four Impediments removed.

§ 2. 1. An *unwillingness to be taught*. *Job* layeth down the character of a wicked man. Job 21. 14 *Therefore they say unto God, depart from us, for wee desire not the knowledge of thy waies.* Observe here the particle *Therefore*; בעבור it refers to the fore-going verse. *They spend their daies in wealth*, or *mirth*, the word denotes both, or whatsoever may be *Bonum jucundum.* deemed, *A pleasing good thing. Therefore* they say unto God, depart from us. Oh 'tis wealth, and worldly prosperity, and carnal jollity, that make many so unwilling to be acquainted with God, and the knowledge

ledge of his waies, that is, of those waies, that God would have them to walk in. They are willing to be rich, but unwilling to be holy. They are forward, to entertain jovial mirth, but loath to give way to real sorrow for sin. If they have but the blessings of Gods left hand, they care not for the mercies of his right hand. Gain is is their Godliness, and Gold is their God. But say they, wee care not for *thee*, wee desire not the knowledge of *thy* waies. God here rips open the hearts of wicked men; *They say*, that is, as the *Psalmists Fool* did, *in his heart*, there is no God. Few so grosly prophane, as to say this openly, that they care not for saving knowledge; yea but this is in their hearts, they are unwilling to be taught; *They love folly, and hate knowledge*. Now this is that the Spirit removes, as a great hinderance of knowledge. What Master can do good on any Scholar, that is wholly averse to his endeavours, unwilling to be taught, yea that plainly hates learning? Thus there is no good at all to be done, on such who are wholly unwilling to learn saving Truths. There is the cure. *Behold I will pour out my Spirit unto you, I will make known my words*. 'Tis the Spirit of God, must remove

Mercerus in Locum.

Prov. 1.22

Prov. 1.23

our

our unwillingness to be taught, or else wee shall still be block-heads, and dunces, in the School of Christ. *Thy People shall be willing in the day of thy Power.* Psa. 110.3 Till Christ send out his Spirit to prepare subjects for him, they will not come unto Christ, that they may be saved.

§ 3. 2 Impediment, *Fleshly lusts.* These *Barracado* the Spirit of God, out of the soul. The Spirit of God, takes no liking, or pleasure, in such impure houses. *Veniunt ad candida tecta columbæ,* Doves come cheatfully, to white and clean houses. The Spirit of God, the *Dove of the Gospel,* abominates impure, unclean, and unchaste souls. In *Ephes.* 4. 18. Wee read of those *that are darkened in their understandings. Vers.* 19. gives the reason. *They gave themselves up to lasciviousness, to work all uncleanness with greediness.* Ephes. 4. 18, 19 The loss of God at first in Paradise, left all men in a state of Ignorance and Darkness: but our fleshly lusts and corruptions, make us have an hard heart, and a seared conscience, and keeps us from renewing our acquaintance with God. The natural man knoweth not the things of God. 'Tis true of every natural unregenerate man, but most clear in those, that are devoted to the worst sort of carnality,

carnality, to fleshly lusts. The Spirit of God removes this Impediment.

§ 4. 3 Impediment, is *Pride.* Ignorance and Pride, ordinarily go together. Though few are so sottish, as to be proud of their ignorance, yet usually ignorant people have so much of pride, as to keep out the means of saving knowledge. It is ordinary for much natural knowledge to be there, where there is not a dram of saving grace. Now knowledge, without grace makes men deviliſh proud; this was the very sin of the Devils. *Knowledge puffeth up.* Now the Spirit of God must make us humble, ere wee shall be taught by him. A proud Christian, seems to be a contradiction, when as all things in Christianity administers matter for our humility. So that the Spirit, must first remove our Pride, ere hee will make us Christians indeed. 1 Cor. 8. 1

§ 5. 4 Impediment, is *Curiosity.* Curious inquirers, have alwaies layn under the lash of Christ. Upon all emergencies, he takes occasion severely to condemn them. *Peter* is sharply taken up for this, by our Saviour, who would fain have known, what should become of the beloved Disciple *John.* Christ tells *Peter*; *If I will, that hee tarry till I come, what is that to thee? follow thou* John 21. 22

thou mee. A full example and instance wee have of it, *Act.* 1. 6, 7. All the Disciples being together, they asked Christ, *Lord!* Act. 1.6,7 *wilt thou at this time, restore again the Kingdome unto Israel?* Vers. 7. *And hee said unto them, It is not for you to know the times or the seasons.* The reason why our Saviour alwaies checks this humour of Curiosity, is because the great indulgers of this, are most times neglecters of matters of necessity. This is plainly hinted at, and Curiosity it self reproved, and condemned in Luke 13. 23,24 that place of *St. Luke.* One asks of Christ, *Are there few that bee saved?* What a curious question is here? What profit, if it should be known? or how could this advance the inquirers salvation, to know punctually how few, or how many shall be saved? Our Saviour sets him upon other work, secretly, yet sharply reproves this fond curiosity; *vers.* 24. *Strive to enter in at the strait gate.* As if hee had said, what is that to thee, whether few or many; here is your work, if you would be saved, you must strive your selves, to enter in at the strait gate. Bee rather conscientious in practice, than curious in your enquiries; this is the way to bring you to Heaven. This is the most dangerous Engine, the Devil uses

uses to undoe souls withall. For when the Spirit hath made souls willing to be taught, and have thrown by, lust, and pride, which made them slight and undervalue knowledge: And the Devil sees they are in good earnest for knowledge; they hear, and read Scriptures to get knowledge; then hee strives to turn them to vain inquiries, and curious speculations, that so, if they will be knowing, hee may keep them busied about unprofitable curiosities, contrary to the saving knowledge, taught by the Holy Spirit of God.

§ 6. Five waies Satan promotes Curiosity, to prevent saving knowledge.

First, By putting us upon inquiring after those things, which God hath not revealed. It might prevent many miscarriages in inquisitive curious minds, if they had often such handsome jerks, as St. *Austin* gave him, that would needs know what God was doing of before hee created the World; hee told him, hee was making Hell for such curious inquirers into Gods secrets. *Secret things belong to God, yet the secret of the Lord is with them that fear him.* Labour to fear God, and all those secrets that are for our advantage, shall be known. It's the greatest folly in the world, to en-

deavour to be wise beyond Gods revealed will.

Secondly, By making us industrious to inquire after those things that nothing concerns us. As when any are busying themselves about the Apostasie of the Angels, and searching after reasons of the irrecoverableness of their fall, and in the mean while neglect salvation offered by Christ, for their own lost and undone souls.

Thirdly, By putting us upon the studying after the knowledge of things less necessary. As when one should devote, and immerse himself wholly in the searching into the circumstances of Worship, and the ceremonies of the Church, and in the mean while, neglect the studying the very Articles of the Covenant of Grace.

Fourthly, By putting us upon studying the more difficult places of Scripture, neglecting those that are most for edification. When one reads the *Revelations* of St. *John*, more than his plain Epistles. The Devil knows hee is no loser, and the curious soul but a little gainer, if hee can but perswade him to be alwaies poring upon *Daniels* Prophesies, with a neglect of *Davids* Psalms. If hee can but put him upon reconciling difficult Scriptures, and neglect mortifying

mortifying unruly lusts, and the quickening his affections by the plainest Truths.

Fifthly, By making souls not to rest barely in Gods revealed Will, without a reason of it, and for it. How far this Curiosity hath driven those of the *Socinian* perswasion, may easily be seen, by those many gross opinions, that are extant in their writings, which make many forbear to own them as Christians. It is a very gross failing in the studying of things of God, to bring all things down to the measure of humane reason. There is reason for us to beleeve it, if God sayes it, and to practise any thing if wee are assured that God commands it. And yet Christianity is so far from stripping men of their reason, that no Profession doth put any upon so true an use of it, and doth so ennoble the rational faculties of man, as the Christian Religion doth. The Spirit of God in teaching souls effectually the things of God for their salvation, removes this gross impediment of a curious mind, and makes plain, necessary, and most edifying Truths, to be most acceptable.

§ 7. II. *Suggerendo.* The Spirit teacheth the Soul by suggesting Gospel Truths unto the soul. When the Spirit of God, teaches any

in order to make them new men, it brings new Truths into the minds of men. All Old things are done away, and all things become new. These are called *new Truths* in regard of the subject receiving of them, not in regard of the Spirits suggesting of them, for the same Truths are alwaies taught by the Spirit now, as were formerly, nor in opposition to the Word, for so they are not new Truths, but such, as of old were revealed and declared in the Word. The very office of the Spirit in suggesting Truths is restrained by Christ himself, to those Truths which our Saviour had formerly taught us; I shall shew further from *John* 14. 26. § 12. There may be new suggestions of the Spirit, in setting home Divine Truths upon the mind, and these are really *new*, to the soul that receives them, but they are old Truths of the Word, and not *new Revelations*, that the Spirit teaches to beleeving souls, and in this sense we are to understand those Scriptures, which speak of the teaching of the Spirit of God. — *Ye need not that any man teach you, but as the same anointing teacheth you of all things, and is Truth.* — Not that we need not a Ministry, but he speaks *comparatively*, you shall not be so helped by any instructions with-

1 John 2. 27.

out

out the Spirit, as with the *Spirit*. The *Spirit* shall declare the Truth as it is in Jesus. The Spirit this *Holy unction*, shall teach the Saints *all things*, not *all things knowable*, that is impossible for finite creatures to attain to. But

The Spirit teaches
1. All things needful for salvation of the Soul.
2. All things needful to life and godlinesse. 2 *Pet.* 1. 3.
3. All things needful to our places, callings, and ages.
4. All things needful to preserve us in the way of Gospel Truth, against errour and seducers,

which is the main thing *St. John* hints at in that expression. *So* also in the Gospel of *St. John. When the Spirit of Truth is come he shall guide you into all truth.* This promise *primarily* belongs to the Apostles. *Secondarily* to all Beleevers. Three things promised to the Apostles. John 16. 13.

First, immediate illumination by the *Spirit* of God.

Secondly, A full knowledge of all those Truths belonging to their Apostle-ship, necessary Truths for them at that juncture of time, and as to their Office.

Thirdly, Absolute infallibility as to mat-

ter of Doctrine. Three things also promised to all Beleevers.

First, Mediate illumination, teaching Truths by the Spirit of Truth, in the use of the means of Grace.

Secondly, Knowledge of all Truths necessary to salvation.

Thirdly, Infallibility too, so far forth as they adhere to the spirit teaching in the Word, otherwise Gods deareſt Children may be overtaken with errours.

§ 8. III. *Illuminando*, By enlightening the mind. There must not onely be an object presented, and the light of truth without, but a light also within, for the mind to see objects that are presented. All the light in the world is never able to make us see Divine Truths savingly, till wee are enlightened of the Lord. *Yee were sometimes darkeneſſe but now are yee light in the Lord.* Ephes. 5. 8. The *Ephesians* while unregenerate, were meer darkeneſſe, but after conversion they are truly enlightned, their eyes are cleared, their minds are rightly informed, so that now, they may be rightly called, *light in the Lord*. This is a light within, that wee must own and commend to all, *viz. Light in the Lord. Light* that comes in, after darkneſſe (that speaks unregeneracy) is expelled

expelled, wee must walk as Children of *this light*, [*Light in the Lord*] None truly enlightned, but those that are in Christ. Out of Christ, the highest light, is meer darkness. There is no true light, that leads to salvation, but what comes from Christ the Sun of Righteousness. And this is not in every man by Nature, but conveyed onely to some, by the Spirit of God, who is called the *Spirit of Wisdome and Revelation*, Ephes. 1. 17. Gospel Light in the soul, that leads to salvation, is the benefit of Christs *Redemption*, and not of our *Creation*. Therefore when Christ is spoken of, to come into the world as Mediator, to him is attributed this light of salvation. *The people that walked in darkness, have seen a great light, they that dwell in the Land of the shadow of death, upon them hath the light shined.* Isa. 9. 2. *Avenari. Lex Hebr.* Mal. 4. 2. Some observe that the Hebrew word נגה *to shine*, hath great affinity with נחה *to heal*. It holds true here, the light of the Gospel, is an healing light, where ever it comes. All men lye sick in sin, and ignorance till this light recover them. No soundness in the Faith, without a clear discovery of this light. And it is worth our observation, that healing of the broken hearted, and recovering sight to the Luk. 4. 18.

blind, are both joyned together, and both as the effect, of Christs undertaking his mediatory work. If Christ as God, enlightens every man that comes into the world, with the light of reason, yet we must not therefore beleeve, that Christ enlightens every one by saving Grace, as he is Mediator. 'Tis true, all that are savingly enlightened, are enlightened by Christ and his Spirit; yet there are many, that are never enlightened. Yea, and of all these, that are thus savingly enlightned, time was that wee might say of them, *Yee were sometimes darkenesse.*

§ 9. What hath been said, may sufficiently serve to answer any, that would bee satisfied, about that *inward Light*, so much spoken of now adayes, of which I shall only propound these four things.

First, Every man in the world, hath an *inward light* of nature, or light of reason, call'd in Scripture, *the candle of the Lord.* Prov. 20. 27. According to which, every man hath some seeds of the knowledge of good and evil. Rom. 2. 14, 15. This is the light of mans *natural Conscience.* This light serves to many good uses, but not to bring Souls to Heaven.

Secondly, Every true Saint, one that is regenerated truly, by the Word, and Spirit, hath

hath an *inward light* of the Spirit, the light of Grace. This is *light in the Lord.* According to this, a Saint hath his *Conscience savingly enlightned.* This light is not onely *useful*, but *necessary*, to all true Christians, in their life here *as Christians*, and will bring them to Heaven at the last. Ephes. 1.

Thirdly, There is a middle light, betwixt the light of Nature, and the saving light of Grace, that is the common work of the Spirit, called *illumination* too, which many in the visible Church do enjoy, and yet are reprobates. According to this, men may have an *awakened conscience.* This light may bee useful to others, but it will not advantage a wicked man at all, if hee go no further than this common work. Heb. 4. 6.

Fourthly, No man that receives inward saving light of the Spirit, but was first in great spiritual darkenesse. Thus S. *Paul* saith of the *Ephesians*, *Ye were sometimes darkenesse, but now are yee light in the Lord.* So that it must needs bee a very grosse mistake to think that *any*, a far greater, to affert that *all*, are born with this inward saving light. And our Saviour was much overseen; in sending *Paul* to open mens eyes, and to turn them *from darkenesse to light*, by preaching of the Gospel, if so be they had this Ephes. 5. 8 Acts 26. 18

this Light by Nature. Wee grant, you see, and if need were, would sufficiently prove with undeniable Arguments a *Light within*, yet not such as many ignorantly enough plead for. Let others therefore, sit down and embrace that so much admired *Darling*, of an *Inward Natural, yet saving Light in all*; wee know 'tis but a *Changeling*, and not the genuine off-spring of the Spirit of God. Much like that *Strumpet-Goddesse* of the men of *Ephesus*: *Great is Diana of the Ephesians*. But in St. *Pauls* Language, it proved a great cry about *nothing*. For, saies hee, *Wee know that an Idoll is nothing*.

Vide Fr. Junium de Theol. vera. c. 16. expl. ss. 32. T. 1. p. 1414.

§ 10. IV. The Spirit of God teaches *Corroborando*, by strengthening the mind and understanding. The mind of man is full of weakness, as well as darkness. The Spirit of God, in his teaching, brings not only light, but also strength to the souls of Gods Children. *Paul* prayes, *that they may be strengthened, with might, by his Spirit, in the inward man.* The inward man, the soul of a Saint, is the chief object of the Spirits care. For the outward man, that is many times weak and vile, but the Spirit, comes by his teaching to renew, and strengthen the inward man, that though the outward man decay, yet the inward man may be renewed

Eph. 3. 16.

renewed, strengthened, and confirmed day by day. And if any shall enquire how God by his Spirit, doth strengthen the minds of his Children. A learned and judicious Divine, gives this solid satisfaction, to his inquiry. "Whatsoever power is "implanted in man by nature, to appre- "hend, that God by the power of his Spirit "doth so possess, that to those gifts of na- "ture, hee conjoyns the gifts of his grace, "that are answerable to them. For to the "*Principles* that are naturally placed in the "understanding, hee super-adds, the "*Principles of Grace*: To *Reason* that ari- "ses out of those Principles, hee conjoyns "the *increase of his Divine Light*. To the "*Conclusions* and *Determinations*, which rea- "son hath attained to by the most imper- "fect light of nature, hee super-adds "supernatural and most perfect *Demon- "strations*, out of which heavenly *Know- "ledge* may be raised in the minds of god- "ly men. To conclude, hee propounds "heavenly objects, to be apprehended, by "the mind and will, after an heavenly "manner, and also raises the will to the "apprehension of those objects that are "propounded.

Fr. Junius de Th. vera. c. 12. p. 1403. T. 1.

§ 11. V. And lastly, *Recalligendo*. The Spirit

Spirit teaches by raising and recollecting fallen Truths. Mans memory is very slippery, especially as to Divine Truths, very apt to let them slip, and leak thorow. *Therefore wee ought to give the more earnest heed to the things that wee have heard, lest at any time wee should let them slip.* μήποτε παρρυῶμεν, lest wee let them run out, as leaking Vessels are wont to do. Or the Metaphor may be taken from Paper that lets letters sink in, and the Ink run abroad, that they cannot be distinctly read. Thus Divine Truths, either leak out, or run abroad, that they prove useless to souls at the greatest need. Now the Spirit recollects, and brings in Divine Truths, upon several occasions, as may be most for the souls advantage. *Hee shall teach you all things, and bring all things to your remembrance, what-ever I have said to you.* Here is one admirable advantage of Gods teaching by his Spirit, that when the Word comes onely to the outward ear in hearing, yet Gods Spirit can set it home afterwards, and make it effectual for comfort, or counsel, or quickening, as his Children want it. The Apostles heard our Saviour himself preach, yet our Saviours words, without his Spirit, would work no comfort or benefit

Heb. 2. 1.

Joh. 14. 26

fit to their souls. Again, the Spirit shall teach, and be their remembrancer, yet observe it, our Saviour sticks close to the Word, *Whatsoever I have said unto you, that the Spirit shall teach you again.* If any will pretend that they are taught by the Spirit of Christ, and yet will not stick closely to the words of Christ, this very place will prove that 'tis but a delusion. *V. Chamier L. C. I. c. 7. in fine.*

Chap. XIII.

Quest. *What are the qualifications of the Spirits teaching?* Answ. *Hee teaches fully, pleasantly, seasonably, certainly,* 1 Cor. 2. 4. expl. *Profitably, in that hee teaches, practically, and particularly. Gradually; The Spirits gradual teaching, brings in no New Lights objective. The remarkable Vision of five Lights noted.*

§ 1. I Now proceed to the second Question propounded, to clear the Spirits teaching.

Quest. 2. *What are the qualifications of the Spirits teaching?* The full answer to this I shall give in, in these *seven* following particulars. 1. The

1. The Spirit teaches *fully*. Gods Spirit never teaches fouls that hee undertakes, with half teaching. Hee does not make men to be almoſt onely, but altogether Chriſtians. Should the Spirit of God open one eye onely, and leave the other blinde, the Devil would have great advantage, hee would alwaies ſtrike men on the blinde ſide. Now the Spirit of God teaches all fully, as to neceſſary Truths for ſalvation. There is no one Truth, the Devil can tell a Childe of God, hee is ſo wholly ignorant of, that the ignorance of it will cauſe his eternal damnation. This is the great work of the Spirit of God, to make the ſoul acquainted with the deep things of God, which are kept hid from the world, and worldly men. None but the Spirit of God is fully acquainted with thoſe Truths, that concerns our ſalvation, and therefore the Spirit alone can fully diſcover them to the ſoul.

1 Cor. 2. 9, 10, 11, 12

§ 2. 2. The Spirit of God teaches *pleaſantly*. Matters of Divine ſenſe and feeling, carry much of a ſecret pleaſure with them. No ſuch real and ſolid pleaſure in all the world, as that which a gracious ſoul findes, in the experimental diſcoveries of Goſpel-Truths. 'Tis ſenſual and ſwiniſh pleaſure,

pleasure, which men take in following sinful waies. But the onely solid pleasure is in Divine Experiences. It is a pleasure worthy a rational soul, to be ravished with the love of Christ, and to be enamoured with that commanding beauty that the waies of holiness do afford. A tincture of pleasure carries the soul far in its operations. Men would never run on headlong in waies of wickedness, were not pleasures laid as the bait to allure them. Now what is it makes many souls to quit their comforts in this life, their friends, their estates, their liberties, yea their lives themselves, rather than part with those Truths the Spirit hath taught them? Onely this, they apprehend a greater pleasure in owning them, and sticking close to them, than in all other things in the World. What makes Duties and Ordinances, irksome and tedious to carnal hearts, but delightful to gracious souls? 'Tis the pleasure the Spirit gives in, to the one, and not to the other, that makes the difference. A man may know much of the spirituality of his heart towards God, and that hee is under the teachings of Gods Spirit, by that pleasure, and delight, and content hee takes in the Ordinances of God. Gracious souls cry,

oh

oh let us go up into the house of God, when will Sabbaths, and Sermons, and Ordinances come, that our souls may be refreshed with them. But worldly minded men cry out as they did, when will the Sabbaths and New Moons be over? when will Sermons, and Prayers, and Reading be done? Alas! they take no pleasure at all, no delight, and therefore care not whether they enjoy these mercies or no; or if out of formality they wait upon the Ordinances, they care not how soon they are done. Custome carries sinners upon duties, conscience puts the Saints upon them. Formality and Hypocrisie makes the one, true delight and pleasure makes the other, go thorow with them. *Moses*, when hee came out of the Mount from God, his face did shine. Thus, when gracious souls come from Gospel-duties, their hearts shine, they are filled with unspeakable joy and pleasure.

§ 3. 3. The Spirit teaches *clearly*. Christ spake while hee was upon the earth in parables, and proverbs, but after his Ascen-
Joh. 16. 25 sion, and the Spirit was poured out, hee then teaches plainly, and clearly. Spiritual teaching is the plainest and cleerest teaching in the world. According to the diversity of Lights, there is a great difference of

sight,

sight, in point of clearnesse. One man sees an object by the Moon-light, another by a Candle-light, but hee sees most clearly, that takes a view of his object by the light of the Sun, when it is riding in its noon-day glory.

A true Christian sees divine things not onely by the dimme light of nature, nor meerly by the light of the Word, but by the bright, and clear light of the Spirit, which manifests things to the soul. A clear light discovers all, even the smallest objects which otherwise would not be seen: So doth the Spirit of God discover those Truths, and Divine Mysteries to a beleevers soul, without whose light they would be wholly undiscerned. The words of our Saviour in the fore-cited place are very remarkable. *The time cometh when I shall no more speak to you in proverbs, but I shall shew you* plainly *of the Father.* παῤῥησία, plainly, as one observes, it is from πανρησία, a discovery of all things, *q. d.* πάντων ῥῆσις *vel* ῥησία, *N. T.* All things by the Spirit are manifested, even the most hidden things of God. Three things go to a clear discerning; the *Object*, the *Visive faculty* that is stated in the eye, and the *Medium*, or mean thorow which wee see, all must be clear, and then there is a clear

Schmidius N. & Anim. in

discovery made. Thus the Holy Spirit plainly reveals the counsels of God in the Word; there's the *Object*, then opens the *Judgement* to discern it, then clears all the *Mediums*, the *Means* for conveyance of those objects to us. And because a *due distance* is required in spiritual, as well as bodily seeing, the Spirit brings Divine Objects home to the soul in particular, and so they are the plainer and clearer to the understanding. Thus the Spirit of God is a clear instructor, no man need be taught more clearly.

§ 4. 4. The Spirit teaches *seasonably*. The wisdome and goodness of the Spirit of God, is much discerned in his seasonable teaching of souls. To speak in season, is an high peece of wisdome; words spoken in season, *are like Apples of Gold in pictures of Silver*. His goodness appears too, in that hee helps, when there is most need. How suitable is a refreshing promise in the time of desertion, a word of comfort, in the time of affliction, a word of establishment in the time of tentation? And even thus seasonably is Gods Spirit wont to apply himself unto souls. Sometimes the Spirit of God directs the Preacher from his Text, to send some seasonable Truth home to a soul. As

I have read of St. *Augustine*, as hee was preaching, hee was suddenly carried from his Text, hee knew not how, to speak against the *Manichees*. A little after one meets him, and thanks him for that discourse of his, it was a means of reclaiming him from those errors hee was preaching against. And it hath been the experience of some good men, that those Truths that have been suggested to them in preaching, beyond their ordinary meditation, have had some good effect; and they have heard souls to be more affected with those, than with other Truths delivered at the same time. A digression in a Sermon, sometimes, proves a diversion in some mens thoughts, which may help forward the conversion of some soul or other in the Auditory. I have sometimes thought, those affectionate *Parentheses*, of the Spirits suggesting in preaching of Sermons (well digested otherwise before-hand) are much like that most exquisite story of the woman, that had a bloody issue, whose Faith made her whole, that is inserted in the passage of *Jairus*, his Daughter being healed of our Saviour. The Evangelist sets down the beginning of that passage about *Jairus* the Ruler of the Synagogue; as our Luke 8.41

Saviour was going to cure his Daughter, the woman meets him in the way, and hee cures her first, and then raises *Jairus* his Daughter that was dead. Thus the Spirit of God doth sometimes direct the Minister, to such a subject, that may raise a dead soul, that may quicken dead affections, but by the way, hee meets with a soul that hath a bloody Issue of sin, some reigning lusts or other; here may be some Truths seasonably suggested to cure his soul, and then hee is directed forward to raise and quicken those that may be overtaken with deadness, and dulness. This occasional, and providential discovery of Truths, that come close to the soul that receives them, speaks very much the seasonable teachings of the Spirit of God. As some by an occasional reading of such a place of Scripture, or such an ones writings, or such an one they have perhaps heard occasionally preach, and such Truths have dropped into the soul, so suitably, as if God had immediately spoken from Heaven; this must be resolved into the work of Gods Spirit, that directs all for the best advantage of Gods Children.

§ 5. 5. The Spirit of God teaches *certainly*. A Childe of God is not lead by meer conjectures about the things of God that

that hee is taught. The highest the Saints can arise to ordinarily, is but a conjectural probability, according to the Papists, so that they may give some probable conjectures at their good estate. But the Spirit of God, where it comes and teaches, leaves not the soul at such uncertainties. How could St. *Paul* have bid the *Corinthians examine themselves whether were in the Faith or no*, unless they could have known this certainly? What made *Calvin*, and *Perkins*, and many others lay down the very nature of Justifying Faith in full assurance, and certain perswasion? Was it not their certain experience of it, that made them oppose the Papists mainly, who would lay it onely in a bare assent? Though the middle way be the truest, to hold out Justifying Faith, as an act of recumbency, yet the experience and certainty those good men arrived to, made them the more violent in their opposition. When the Spirit comes to teach the soul, it comes in a demonstrative way, ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. *In the demonstration of the Spirit, and of Power.* The plainest language is most peircing, when the things of God are to be treated of, the reason is, because the Spirit sets it home with power. Men must

2 Cor. 13. 5

1 Cor. 2. 4

use flourishes of Rhethorick to perswade, when matters of humane concernment are treated of, they have then their πείθανα *perswasives*, but when Gods Spirit comes with the Word, hee brings his ἀποδείκτικα, down-right *demonstrations*. Thus when *Celsus* objected against the Christians, the barbarousnesse of their original, *Origen* tells him by way of answer, that the Christian Religion, hath a demonstration peculiar, and proper to it self, of a diviner strain, than that of the Greek Philosophers, and this the Apostle calls the demonstration of the Spirit, and power. Demonstrations are the most certain kind of syllogismes with Logicians.

ςὶ ἡ ὀι-
ια ἀπό-
ειξις τοῦ
ἐγου, θειο-
ρα ὧρα
ἐν ἀπο δι-
λεκτικῆς
λληνικήν.
rig. con.
elf. p. 5.
d. Cant.

Aristotle tells us that it is Συλλογισμὸς ἐπιςημονικὸς, it produces knowledge, that goes upon the most certain grounds, it hath an insight into things by their causes. Thus Gods Spirit works in a most certain kind of way in the Soul, that few or none, but do, or at least may know it if they are careful. A Woman with Child hath such qualmes and distempers that she certainly knows it; So they that have had the breeding of the Spirit in their hearts, they know by the motions and stirrings of the Spirit of God within, that they are those that are taught by the Spirit of God.

§ 6. 6. The

§ 6. 6. The Spirit teaches *profitably*. Let the Minister speak never so powerfully, and plainly, yet the heart of man cannot discern it, and profit by it; unless the Spirit strike in with it, wee shall do little good. This is the dexterity of the Spirit, that hee tells you what use to make of such a Scripture, such a Truth, such a Providence, such an affliction. *I am the holy one of Israel that teacheth you to profit.* Men are naturally ignorant, and unprofitable, they are all *the Sons of Belial*, that is as the *Hebrew* derivation, of the word בְּלִי יָעַל doth imply *without any profit at all*, unprofitable wretches, good for nothing; ignorant wretches, that know nothing. Now when the Holy one of *Israel* takes men in hand to teach them, hee teaches them לְהוֹעִיל *to profit*. Men that before were good for nothing, neither profitable to themselves or others, when he teaches them by his Spirit, he makes them profit for their souls good, and eternal welfare, and most times they are made very profitable unto others. The Spirit of God teaches profitably, in that. Isa. 48. 17

First, He teaches *practically*. The Spirit in his teaching directs souls to happiness,

now one part of a Christians happinesse here on earth lyes in this, that hee learns his knowledge into practice. *If ye know these things, happy are yee if yee do them.* If the Spirit should teach us knowledge without practice, he would leave us lame, if practice without knowledge, hee would leave us blind, but teaching profitably he teaches both, that leads us unto happiness. There are many obstructions 'twixt the head and the heart, which hinder our knowledge from having a kindly influence upon practice, which the Spirit by his teaching doth remove. So that what enters into the head in the notion, comes down to the heart for operation. True Christians are of another make, than to resemble the Toad, which hath a Pearl in the head, but the whole body full of poyson. They have not the Pearl of knowledge onely, but the Jewel of practice also, and this makes them truly precious in Gods eyes. Alas! what will all the notions in the world do good, for the mortifying our sins, and cleansing the soul from sinful affections, without practice? If wee have a receipt onely for a disease that troubles us, and not take the physick prescribed, wee may languish away by the violence of the disease, bee the receipt never so

John 13. 17.

so rare and admirable. Application works cures, both as to spiritual and bodily diseases. 'Twas practice of the Law of God that made St. *Paul* differ from himself, a proud and knowing Pharisee, by becoming an humble practical Christian. Hee knew much, but practised little, that left him in Hypocrisie. *If I have all knowledge, and want Charity, I am* sayes *Paul, but as sounding Brasse, and a tinkling Cymball.* 'Tis not much knowledge, but practice according to what they know, speaks men thriving Christians indeed. *Davids* Prayer is made for both, as knowing, that knowledge without practice is but vain. *Teach mee good judgement, and knowledge; For I have beleeved thy command.* For *good judgement*, 'tis in the *Hebrew*, טוּב טַעַם *bonitatem sensus*, goodnesse of sense and feeling. Hee prayes for an inward sense, a Spiritual feeling, a practical taste of the commands of God. His eyes were enlightned before, now he desires to have his heart exercised in the Law of God, as to the practice of it. Psal. 119. 66.

§ 7 *Secondly*, The Spirit teaches profitably, in that hee teaches *particularly*. Gods Spirit teaches a true Christian to apply all that he hears and reads unto himself. Hee thinks the Commands belongs to him, the Threatnings

Threatnings to him, and all that is written, or preached, that speaks matter of obedience or reformation, that he is concerned in it, hee sees all concerns his souls welfare, as if it had been written on very purpose for him. Observe here the carriage of ungodly hearts: When they hear particular sins reproved, they put it off to others, such an one (say they) had his lesson to day, hee was met withal in such a Sermon, and by such expressions. Well, but a true Christian, in any such close expressions that meet with the conscience, is taught by the Spirit to say, *Numquid ego talis?* Am not I the man? Is not this my sin? Is it not my very case? He hears hypocrisie condemned in attending upon the service of God: Well, am not I the Hypocrite that is lashed by those cutting reproofs? Hee hears a Christian may obtain assurance, young men may overcome the world, Have I had these things or no? Am not I far short from what a true Christian may bee, and ought to bee? Thus ungodly men rest onely in the generals, but the true Christian brings the generals down to his particular case, well knowing that *Dolus latet in universalibus.* That grossest soul-deceit lyes in resting only in universals.

§ 8 7 The

§ 8. 7. The Spirit of God teaches souls *Gradually.* God deals with particular souls as hee hath done with the Church in general, clears up truth by degrees. The Church at first, and when lowest, had truth enough discovered to constitute it a true Church, but by degrees, little and little, truths in particular were made more clear. Thus every soul, when hee becomes θεοδίδακτος, taught of God, hath necessary truths for salvation made known: So that suppose him to dye presently after conversion, hee hath knowledge enough to carry him to Heaven; But the longer hee lives, the more he grows, an increase is made in his Grace, in knowledge as well as in the rest of his Graces. Wee have no foundation for such gradual teaching, as to expect the Spirit should teach more truths afterwards, than are written in the Word of God. No, but that which I speak of is, that the Spirit clears up the same truths with greater evidence of light, then the Soul had before, if they were truths absolutely necessary; And as for other truths which contribute to the *well being* and not absolutely to the *being* of a true Christian, the Spirit teaches these by degrees, some after others, none of which perhaps were known to the soul at first conversion.

Is. Casaubonus Ex. con. Baron. Ex. 1. §. 2. mihi p. 14.

But

But still in revealing New Truths to the soul, the Spirit doth not add New Truth to the Word, but sets home the *Old Truths* with *New Lights*. *New Light* in the *faculty*, wee acknowledge; *New lights*, as to the *Object* wee reject; as that which if once admitted, proves the uncontroulable Guide to the grossest delusions. For when once the mind is pre-possessed with an expectation of such *New Lights*, then every suggestion of the Devil is presently embraced in it self, and propounded unto others, as Divine Raptures, and Heavenly Visions and Revelations. And then how miserably forlorn are such deluded creatures, when they by such courses tempt God to work miracles for their recovery, or they are for ever undone. For the pretence of the Spirit, in its dictates of Truths, besides, and above the Word, will fetch Arguments from the same Spirit to maintain them (though the grossest delusions) and so the Word, and all ordinary means of reducing such souls to their right wits again, become wholly useless, and unprofitable. Wee have had too many years experience, of the dismal sad effects, of this grand principle of Enthusiasme, and Delusions. *Affrica* was never more fruitful, and productive of Monsters

See c. 14. f. 11

of

nature, than *England* hath been, of Monsters in Morality and Divinity, since such New Lights, and Revelations have been owned, and greedily entertained. Instances of this nature are as obvious, as for their nature horrid and blasphemous. But that the Reader may see these are not meer declamations, but great realities, let him consider that remarkable one of the "*five Lights of Walton in Surrey.* Six Soul- "diers came to the Parish-Church there, "one of them told the people, that hee had "a *Vision*, and received a *command from* "*God*, to deliver his Will to them, which "hee was to deliver, and they to receive "upon *pain of damnation.* It consisted of "five Lights.

See this at large in the History of Independency. 2. part P. 152.

1. "That the *Sabbath* was abolished "as unnecessary, Jewish, and meerly Ce- "remonial.

2. "*Tithes* are abolished as Jewish and "Ceremonial, a burden to the Saints of "God, and a discouragement of Industry "and Tillage.

3. "*Ministers* are abolished as Anti- "christian, and of no longer use; now "Christ himself descends into the hearts "of the Saints, and his Spirit enlighteneth "them with Revelations, and Inspirations.

4. "*Magistrates*

4. "*Magistrates* are abolished as use-
"less, now that Christ himself is in purity
"of Spirit come amongst us, and hath e-
"rected the Kingdome of the Saints upon
"the Earth; besides, they are Tyrants and
"Oppressors of the Liberties of the Saints,
"and tye them to Laws and Ordinances,
"meer humane inventions.

5. "Shewing them a *Bible*, hee said, here
"is a Book you have in great veneration,
"consisting of two parts, the Old and New
"Testament, I must tell you, 'tis abolish-
"ed, it containeth beggarly rudiments,
"Milk for Babes: But now Christ is in glory
"amongst us, and imparts a fuller mea-
"sure of his Spirit to his Saints, than this
"can afford, and therefore I am com-
"manded to burn it before your faces; & so
"took a Candle that hee had in a Lanthorn,
"and set fire on the leaves. Oh horrid and
monstrous blasphemy! Are not these *New Lights*, think you, such as are kindled, with some sparkles from the fire of Hell? When such Revelations and Visions are admitted, then the Word is vilified and decryed. And the same Spirit wee see, that witnesses in the Saints (as they call themselves) against *Tithes*, witnesses also against *Sabbath*, *Ministers*, *Magistrates*, yea and against the ve-

ry

ry *Bible* too. So true is that observation of *Aristotle*, *Grant one absurdity, and many will unavoidably follow.* Admit once of *New Lights*, and *Visions of the Spirit*, as they are termed, and you cannot keep out the most deviliſh and damnable errors from following after. To return therefore from whence I have a little digreſſed, when I ſay, the Spirit teaches gradually. It is thus to be underſtood, that hee ſets home Old Truths, with New Light, and Diſcoveries of them made to the ſoul, which were not experienced before. Gradual progreſs, and ſuch growth in grace and knowledge, is the Chriſtians *duty*, as well as the *donation* of the Spirit of God. *Grow in grace, and in the knowledge of the Lord Jeſus Chriſt.* God in the Goſpel commands us, and hee by his Spirit helps us to grow in grace and knowledge. And though the Spirit teaches in the Word, that there can be no abſolute perfection in this life, telling us in the Words of St. *John.* That *if wee ſay wee have no ſin, wee deceive our ſelves, and the Truth is not in us.* Yet the Spirit teacheth the ſoul of a true Chriſtian, gradually to breathe after Perfection. Hee makes him come to God in and through Chriſt, for juſtification and abſolution from ſin, *ne damnet*, that the

2 Pet. 3. 18

1 Joh. 1. 8

condemning

condemning power of sin may be taken away; hee breathes after *sanctification*, *ne regnet*, that sin should not *reign* in their mortal bodies; hee breathes after glorification, *ne sit*, that sin should not *exist*, or have *any being* at all in him, that hee may be *wholly freed from sin*.

Chap. XIV.

Practical Deductions from Gods Presence by his Spirit. Matter for examination and tryal. Seven Rules to try whether wee are taught by Gods Spirit. Exhortation to own the Spirit as our Grand Teacher. Motives and Directions. Matter of Reproof to those that are all for the Spirit, and nothing for the Word. To Formalists. To Carnal Persons. Matter of Consolation to true Christians. The Spirit teaches them the best lessons. Especially four. They are taught to walk in the best way. To aim at the best ends.

§ 1. FRom the Presence and Teaching of the Spirit of God, many practical and profitable inferences may be raised. Some

Some few that are most material, and most subservient to the design of this Treatise, I shall propound and prosecute in this chapter, as the *Conclusion* of the whole.

I. If God be present to teach his Children by his Spirit. If wee would know then whether wee are the Children of God, let us *examine* and try whether wee are taught by the Spirit or no. There is an easie way for our being deceived herein; Natural parts may carry men far in the knowledge of the things of God, and common illumination of the Spirit may carry us much further, and yet all this while wee may come far short from the saving teaching of the Spirit of God. 'Tis worth while then to examine our selves by such Rules as may clearly undeceive us, in a matter of so great concernment.

§ 2. Rule 1. *That Knowledge of Divine Truths that drives us off from God, comes not from the teachings of the Spirit.* The very end, and main design of the Spirits teaching, is to bring us home to God and Christ. Now if any Truth drives us off from God, how can this come from the Spirits teaching? Conviction of sin, and self-abhorrency under it, may, and usually do come from the Spirit of God, but then

theſe drive the ſoul to God for the pardon of ſin. *And when the Spirit is come, he ſhall*
Joh. 16. 8 *convince the world of Sin, and of Righteouſneſs.* When the Spirit ſets home ſin upon the ſoul, in order to converſion, and ſalvation, hee alſo clearly diſcovers the Righteouſneſs of Chriſt, for the removal of it. But when ſin is diſcovered, ſo as to drive us to deſpair, or to tempt us to preſume upon Gods mercy, without any conſideration at all, that the Juſtice of God alſo muſt be ſatisfied; this is no teaching of the Spirit. Coming unto God, in a way God never owned, nor preſcribed, is a direct running away from him. So that though wee come to God, to preſume upon his mercy, wee do in reality run away from him, becauſe God cannot ſhew mercy, to the eternal diſhonour and ruine of his Juſtice. Mercy cannot be exerted on poor ſinners, till the breaches of Gods honour are repaired, and his Juſtice ſatisfied. Coming to God by Faith through Chriſt, makes way for both, and then both Mercy and Juſtice ſhall triumph and rejoyce together, in the ſalvation of rebellious ſinners.

§ 3. Rule 2. *Hee that pretends to much new knowledge, and yet continues in his old ſins,*

sins, is not taught by the Spirit of God. To pretend to the Spirit, and live in the flesh is double iniquity. *Simulata sanctitas est duplex iniquitas.* The Law of the Spirit frees the soul from the Law of sin and death. They that are after the Spirit, mind the things of the Spirit; read 6, 7, 8, 9. verses. Gods Spirit teaches none to continue, in the constant practice of known sins. Hee doth not allow them to sin, and then teach them, that *that* is to be spiritual, *to deem nothing sin, that wee possibly can commit.* Hee doth not allow souls to live as they lift, and then teach them, that God sees no sin in his Children. How can you be taught of God, and yet follow your old courses of sin and prophaneness. See *2 Pet. 1. vers.* 4, 5, 6. Those that are made partakers of the Divine Nature, have escaped the pollution of the world; they add to their virtue, knowledge; to their knowledge, temperance, &c. The Spirit changes the garments of those he takes to be his Scholars; hee throws off the raggs of their old sins, and puts on the Robes of Christs Righteousness, and upon those Robes, hee places this *Golden Chain* of Graces, as an Ornament to him, being under the guidance and teaching of the Spirit of God. This Chain is made up of

Rom. 8. 2 Vers. 5.

many links, Faith, Virtue, Knowledge, Temperance, Patience, Godlinesse, Brotherly Kindnesse, Charity. Hee that hath all these, is truly knowing, *vers.* 8. Hee that wants these, is stark blinde, *vers.* 9.

§ 4. Rule 3. *Hee is taught by the Spirit that hath the sweetnesse, and comforts of Gospel-Truths made out seasonably to the soul.* Thus may a Christian know that a promise is set home by the Spirit, when it comes in to the upholding of the soul, under grievances and afflictions, at present incumbent on the soul; or for the mortification of sin, which is his great burden, and trouble of his life. Where our own strength and parts fail, there the Spirit of God ordinarily comes in with a supply. When wee know not in what box, our evidences, our comfort, our quickening, our strength lyes, then the Spirit of God comes in, and opens the promise to us, and such places of the Word as are both suitable and seasonable for us.

§ 5. Rule 4. *Hee is taught of the Spirit, that is impartial in his desires of, and endeavours after knowledge.* What-ever concerns either the Glory of God, or the welfare of his soul, hee labours to have that made known to him. Partiality makes men act onely

onely to have so much knowledge, as to have their tongues by it tipt with the language of *Canaan*, when in the mean while they look not at the ordering of their lives, as becomes an *Israelite* indeed. The language of *Cornelius* to *Peter*, is that which well becomes a true Disciple of Christ. *Wee are all here present before God, to hear all things that are commanded thee of God.* Act. 10. 33 Nay, be they never so bitter things, yet a gracious heart desires to know the worst, as well as the best, of himself; what makes most against him, as well as what makes most for him. As it was with *Eli*; hee urges *Samuel* to let him know, all that was the mind of God, be it never so bitter. It is contrary with carnal hearts, if any thing cross their lusts, or go contrary to their carnal designs, they care not for knowing of it. *Herod* cast *John* into prison, because hee told him it was not lawful for him to have his Brothers Wife. Thus ungodly hearts rise against the Word, when it would part them from their sins: and ascribe a close, and convincing Sermon, rather to the envy of the Teacher, than to the teaching of the Spirit of God. 1 Sam. 3. 17 Mark 6. 18

§ 6. Rule 5. *Hee receives the Truths of God with much humility.* *Paul* was desperately

rately proud whilst a Pharisee, ignorant of the spirituality of the Law, but very humble
Act. 20. 19 when hee became a sincere Christian. *Serving the Lord with all humility of mind.* Sincere souls, like the lowest valleyes, are very fruitful, whilst proud hearts, like the lofty hills, are barren and unprofitable. See the deportment of *Agur*; *I am more bru-*
P. 30. 2, 3 *tish than any man, I have not the understanding of a man.* Yet hee exhorts his Scholars to fetch their knowledge *from the High One.* The Holy Spirit seeing so deep a Self-denial, and Humility in him, ranks his wisdome with *Solomons*, and his Proverbs, and the Wise mans, are both joyned together.

Rule 6. *Hee that is taught by the Spirit,*
2 Cor. 7. 1 *by that knowledge is carried out to purifie himself from sin.* Having these promises, let us cleanse our selves from all filthiness of flesh, and spirit, perfecting holiness in the fear of the Lord. Where the Spirit teaches, purity of life is one main lesson. The very office of the Spirit is to sanctifie
Act. 15. 9 the soul. Impurity of life is no Livery for the Disciples of Christ to wear, 1 *John* 3. 2.

Rule 7. *Knowledge taught by the Spirit, speaks the soul under the influence of the Spirit*

Spirit, both before and after his teaching.

First, Antecedently, The Spirit puts the soul to *pray* earnestly for his saving discoveries of Gospel-Truths. *Luke* 11. 13. How much more shall the heavenly Father give the Holy Spirit to them that ask it. *The Spirit* here, is further discoveries of the Spirit. And hee that goes in the sense of his darkness and ignorance, seldome comes away without an answer to his prayer.

Secondly, Consequently, hee is carried out to *praise* God for the communication of saving knowledge, and teachings of his Spirit. Carnal hearts ascribe all to their own parts and industry; Gracious souls own Gods Spirit in all their discoveries, and do desire to improve all to his glory and praise.

§ 7. II. Hence arises matter for *Exhortation;* If the Spirit be present to teach us, wee should easily be exhorted to own the Spirit as our grand Teacher. In that it is both our greatest wisdome, and chiefest comfort so to do.

First, It is our greatest wisdome. Learners, if wise, make choice of the ablest Masters to teach them. There is none better, nor abler to teach thee, than the Spirit of God. Best of men have their imper-

fections in point of Knowledge, and so are but imperfect Teachers. But the Spirit of God, as hee is omniscient, and knoweth all things, so hee is infinite, and able to teach us all things. *Hee that teacheth you all things,* Διδάξει ὑμᾶς, this word Διδάσκειν, to teach, is oftentimes accommodated in the New Testament, to the Articles of Faith in the Gospel, and then the meaning is, the Spirit teacheth us all things necessary to salvation. Is it not our wisdome now, to have an Omniscient and Infinite Teacher? Other Teachers, though never so well accomplished, are not able to teach an Art or Science, if they meet with an unfit subject. A dull Scholar is many times a discredit, to an ingenious and very good Master; yet the reason is not because the Master wants skill to teach, but because the Scholar wants parts to learn. Now the Spirit of God, either findes, or makes men fit to be taught: If men want parts, hee enlarges the abilities of their minds; if they have natural parts, hee sanctifies them. And indeed in this sense hee findes none, but makes all fit to be taught; for none hath the least degree of saving, and sanctifying knowledge, but what comes from the Spirits teaching.

Joh. 14 26

Secondly,

Secondly, It will bee our chiefest comfort. One dram of knowledge from the Spirit of God, goes further than a thousand notions from natural, and meer humane teaching, in point of comfort. What comfort will the most knowing men have, of all their knowledge and learning, if when they come to dye they want Grace. That will bee the most comfortable knowledge, that a man can reflect upon, and find comfort in, when he comes to leave the world, and is just going to give up his account to God. And I leave any to judge, whether the profound *Scholar*, the deep *Politician*, the knowing *Artist*, the skilful *Lawyer*, the expert *Physician*, the exact *Mathematician*, or the plain practical *Christian*, is like to have more comfort in reflecting upon their knowledge at that day. The name of the Holy Spirit our teacher is also *Comforter*. Because what the Spirit teaches, advances the Christians comfort, as well as informs his conscience. John 14. 26.

§ 8. To back the present exhortation further, to the two motives mentioned, I shall subjoyn some directions, which shew us how wee must own the Spirit as our teacher.

1. *Let us hear him frequently.* The best teaching cannot come too often. The Word

of

of God, and Ordinances of the Gospel, are those means the Spirit teaches Souls in. Frequency in these is our duty, and the Spirit will teach us therein. *Frequent* reading the Word. *Meditate day and night in*
Psal. 1.2. *the Law of the Lord.* Bee often hearing the
Psal. 26.8 Word Preached. *Lord I have loved the habitation of thy house, and the place where thine honour dwells.* Men will bee there often, whither their love carries them. Gods House will bee frequented, by those that have any love to the Ordinances; those that do not own them, shew they have no
Psal 122.1 love to them at all. *I was glad when they said unto mee, come let us go up into the house of the Lord.* The great joy of a Christian lyes in this, that hee can *Frequent* Gods Ordinances. Oh at what a rate would the persecuted Christians in the primitive times have purchased those liberties of hearing, which now may bee had, yet most abominably contemned? When they were forced to meet in Caves in the night to hear the Word; and would lose their lives rather than bee deprived of the benefit of Ordinances.

§ 9. 2. Let us hear the Spirits teaching *diligently.* It is one thing to bee bodily present, another to have an ear to hear the Spirit

rit teaching. This therefore comes in often in the Gospel. *He that hath an ear to hear, let him hear what the Spirit saith.* Most men are like Idols, when they come where the Spirit teacheth, they have eyes but see not, ears but hear not. But, if wee would have the Spirit to bee our teacher, wee must labour to have that frame, that *Eli* put *Samuel* into. Saying, *go lye down, and it shall bee, if hee shall call thee, that thou shalt say, speak Lord, for thy Servant heareth.* Here is a Rule for us to learn to profit by, whereever God hath a word to speak, we should have an ear to hear. Speak Lord, for thy servant heareth. The more earnest heed wee give, the more are wee like to keep up the Spirits teaching. *Therefore wee ought to give the more earnest heed, to the things that wee have heard least at any time wee should let them slip.* Diligence and attention, are the best materials, to stop our leaking souls from running out. 1 Sam. 3. 9 Heb. 2. 1.

3. Let us hear, *ardently, with devotion.* 'Tis the unhappinesse of all men, to be dark by nature, and of some, in the midst of spiritual light. The way for us to have preaching profitable, is to begg the Spirits teaching, in the teaching of the Word. *Open mine eyes that I may understand the wonderful* Psal. 119. 18.

ful things of thy Law. Hebr. גַּל עֵינַי Reveal mine eyes, *i. e.* take off the veyle of darkeneſſe and ignorance from mine eyes. Had not *David*, *Gad*, and *Nathan*, and other excellent teachers? Yet hee prayes to have his eyes opened by the Spirit. Where wee may obſerve, hee does begg to have his eyes opened ſo, as not to throw by the Word, and to account that, *Spiritual perfection*, to live either above or without the Word. But his devotion lyes here, to have enlightned eyes, to look further into Gods Law, which hath נִפְלָאוֹת *wonderful things* in it, or as the word denotes, Things that are above, and ſeparated from us, from our reaſon and underſtanding, and ſo want a better teacher, the Spirit of God to inform us. Goſpel Truths, like Gods Children, are *ſeparated* things: Carnal eyes can ſee but the outſide, of true Chriſtians, and carnal hearts can perceive but the external part onely of Goſpel Truths, till the Spirit comes to teach them.

§ 10. 4. Let us hear him *reverently, with* Judges 3. 20. *ſubmiſſion* As *Eglon* to *Ehud* when he came and told him, hee had a meſſage from God, *Eglon* in reverence to that, riſes off his ſeat. When God ſpeaks in anger, hee can make the

the Heavens and Earth to tremble with fear; And if hee speak by his Spirit to our souls, in mercy and love, wee should tremble too, with reverential affection, and a Filial fear. Great *Doctors* do command reverence from their inferiour Schollars: How would *Solomon* with his wisdome bee reverenced by us? but behold a greater than *Solomon* is here. Here is the Spirit, that is wisdome it self, to teach souls the way to Heaven. *Solomons* teaching is but the teaching of a man, but this is the teaching of God himself; which calls for our reverence and submission.

5. Let us hear him *obediently with resolution to practise.* To hear the Spirit teach, and not to Practice, is the next way to lose the benefit of so good a Master. If the Spirit kindle a spark within us, wee should endeavour to get it up to a perfect flame. Quenching of the Spirit either in our selves or others, is no work for a Christian to put in practise. Quench-coals as to the Spirits teaching, are the Devils Granadoes, he throws into the world to do mischief withall. These are the devils plots to blow up men without fire, to undo men by extinguishing the fire of the Spirit within. Bee not hearers onely, but doers also of the Word,

Word: Otherwise yee deceive your selves. Jam. 1. 22. It is the grossest self-deceit, because soul-deceit, to rest barely in hearing, and knowing, without doing. Hee that knows his Masters will and does it not, shall be beaten with many stripes. Either obey what ye know is commanded, and practise what ye hear, or else better never to know or hear at all.

§ 11. III. From Gods Presence and teaching of his Spirit, there arises matter of reproof to three sorts of persons.

I. *To such as depend onely upon the teachings of the Spirit, without the Word of God.* If there be any delusions, in the world, wee must own this as the *Belzebub* amongst them. This is the master plot the Devil hath used in the late times, to lay Gospel Ordinances under the brand of ignominy, and grossest contempt. Oh it's an easy way to be spiritual, to say the Spirit teaches, and then wee can condemn all for carnal, that stick to Ordinances, and call these outward forms, beggarly elements. Instead of *Davids* language, *Oh when shall wee come* Psal. 122. 1. *up into the house of God*, wee may hear, when shall wee meet in some obscure corner or other. And instead of St. *Pauls* exclamation, *How beautiful are the feet of* Rom. 10. 15.

those

those that Preach the Gospel of peace, and bring glad tydings of good things! Wee may hear, how excellent a thing is it to hear no Ministers at all, but to sit still in silence, and to expect heavenly raptures. To meet together, to sit in an amazed posture, as if all were possessed with a *dumb Devil*. To this end, that which was spoken about a temporal deliverance, I have known, and heard used to defend this practise, *viz. Stand still, and see the salvation of the Lord.* And this uttered by one, who was so impudently absurd, as to avouch, more good to bee gotten by such dumb and silent meetings, than by hearing those who were Ordained Ministers. But, must wee not needs look upon such practises, as grosse delusions, when wee have neither *precept, precedent*, nor *promise* in all the Word of God to give any countenance to them? It is an endlesse delusion, and grosly uncertain in the very foundation, that such give themselves up unto, that wait for the Spirits teaching, without the Word. For what rule have I to try the *Spirit* by, but by the Word revealed, and written in the Scriptures? When as Christ sayes, search the Scriptures. And St. *John*, try the Spirits whether they are of God or no. But how shall Quakers.

shall I know whether I am taught of the Spirit, or no, unless the Word direct mee?
See before c. 13. ff. 8.
As for those that are deluded out of Gods way, into this endless path of errour. I look upon their case as sad and miserable, and yet it calls for the prayers of all their friends, relations, and acquaintance; yea and in this respect their condition is much the more to be pitried, in that their obstinacy in errour, puts them upon rejecting (as by my self sometimes hath been heard) even the benefit of others prayers for them. Mee thinks it might startle any sober-minded Christian to consider, that those glorious *Martyrs*, that submitted their necks to the block, and their bodies to the flames, yet never suffered for any of those things, which these obstinately maintain, who have fallen from hearing the Word, and have left the Ordinances, which wee have good ground from the Word of God to brand, as errours, and gross delusions. And they that fill the world with so great a dinne of their purity, perfection, and sanctity of life, when they are searched to the bottome, it amounts to no more than a senselesness under sin, or at the best, but a freedome from some gross and scandalous sins of the world.

§ 12.

§ 13. 2 Reproof, to such formal Hypocrites, *as are meerly for the teaching of the Word, without the inward teaching of the Spirit of God.* When wee plead for Ordinances, wee say not the bare hearing of Sermons, and presence at Prayers, will bring souls to Heaven. The way of dull formality, and outside boasting, Pharisaical Hypocrisie, was never the way prescribed to eternal salvation. 'Tis a small commendation to be a good *Church-man*; and yet some praise it doth deserve, because it speaks them to be upon Gods ground, whilst they are waiting upon the outward means. But to frequent Sermons on the Sabbath, and the Ale-house on the week-daies, is a Religion that pleases none better, than the Devil, and boon companions. Such are but *Religious Atheists*, Religious in their Profession, and Atheists in their Practice. The Devil would never have raised persecution against the Christian Religion, if none that professed it, would ever go further, then the bare outward performance of Gospel-duties. The Devil loves Hypocrites well, and therefore hath prepared them a principal seat in Hell. *Hypocrites and unbeleevers* are placed in the very fore-front of the damned crew. Mat. 24. 51

3 Reproof to such carnal wretches, *as through meer laziness, and negligence, throw off Gods Ordinances.* An afternoons sleep, is far better to such, than an afternoons Sermon. Any business, that cannot be dispatched on week-daies, or would hinder other work by the doing of it then, on the Sabbath they have time enough for it, though with the loss of Publick Worship. They can be bold with God, to trespass upon him in that way, that if others should but trespass so much upon them, in the like nature, they would endeavour to recover *damages* of them. Such neither care for the Word, or Spirits teaching; all is a case to them, they can do well enough without either. Let such consider that passage of St. *Paul. When the Lord Jesus shall bee revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ. Who shall be pumished with everlasting destruction, from the presence of the Lord, and from the glory of his power.* A place that might startle a carnal and careless wretch, into the serious minding of Gods waies.

2 Thes. 1. 8, 9.

§ 13. IV. From the teaching and presence of Gods Spirit, there arises matter

of

of *Consolation* to Gods Children. God is present to teach them by his Spirit, and is not this matter of very great comfort, to have such a Teacher? and especially, if wee consider, that they are taught by him

1. *The best Lessons.*
2. *To walk in the best way.*
3. *And to aim at the best end.*

1. *They are taught the best Lessons by the Spirit of God.* Men indeed may propound the same Lessons, but the Spirit of God onely can effectually teach them. These *four* Lessons they are taught effectually.

First, Recte credere, to beleeve aright. 'Tis the work of God, that wee beleeve on him whom hee hath sent. True Faith is fixed upon Christ, as hee was sent by the Father, and not as hee is fancied to be by our corrupt minds, and this is a work of the Spirit in the soul. St. *Paul* sayes, *All men have not Faith.* Those that have it are true Christians, and do receive it as a special gift at Gods hands. *By grace are yee saved, through Faith, and that not of your selves, it is the gift of God.* The Spirit works this Faith, by opening the eyes of the understanding, convincing of the conscience, of sin in himself, and righteousness in Christ, then the will is renewed, and made wil-

Joh. 6. 29.

2 Thes. 3. 2.

Ephes. 2. 8.

ling to accept of Christ, not onely out of safety, but out of delight.

Secondly, *Recte vivere*, to live aright. *As many as are the Sons of God, are lead by the*
Rom. 8. 14 *Spirit of God.* It holds true thus, as that of the Apostle doth; *As many as are lead by the Spirit of God, are the Sons of God.* Faith in a true Christian is not a dead Faith. *The Just shall live by Faith.* As the Spirit helps Christians to receive Christ by Faith, so hee helps them to live in Christ, and to Christ by new obedience.

Thirdly, *Recte diligere*, to love aright.
Gal. 5. 22 *The fruit of the Spirit is love.* They that are taught of the Spirit of God, are taught, *love*, both to God and Men; they then love God for himself, and Men for Gods sake. 'Tis *Love*, not envy, not malice, not reviling, not hatred, not backbiting and slandering others that are not just of our opinion; that is the fruit of the Spirit of God. The Spirit of Love teacheth men to be conscientious, and not to be censorious.

Fourthly, *Recte orare*, to pray aright. With what face can any pretend the teaching of the Spirit, and either neglect or contemn the use of prayer: When as the Spi-
Zach 12. 10 rit is set out in Scripture by this Title. *The Spirit of Supplication.* And in that known place,

place. *The Spirit helpeth our infirmities, and teacheth us to pray.* The grace of prayer is one of the sweetest flowers that grows in a Christians Garden, and so very comfortable, and cordial. Rom. 8. 26

§ 14. 2. *They are taught to walk in the best way.* Some run on in a way of carnal pleasures, others are taken up meerly with Ceremonies of Worship, with a neglect of sanctity; others in a way of separation and error, but a Childe of God, guided by the Spirit, walks on in the way of *Holiness and Peace.* They are taught *to keep the unity of the Spirit in the bond of Peace.* They that are not men of Peace, and Truth, in Gods Church, are not men of God. They are Fire-brands of Hell, that are alwaies kindling the flames of contention, and division in the Church of God. Heb. 12. 14 Ephes. 4. 3

3. *They are taught to aim at the best end, viz.* Gods glory, and their own salvation. Carnal minds have carnal ends. A mans aims, discover much a mans temper. Voluptuous men aim at pleasure, ambitious men at honour, covetous men at gain and profit, &c. But a Saint of God makes Heaven and Happiness, and the things of Eternity his aim, and his main design. These are spiritual ends, and so speak the man

to be spiritual. Now then to close all, those that are thus taught of the Spirit of God, *The best Lessons, to walk in the best way, and to aim at the best ends*; must needs have more comfort than those carnal wretches, who live in *ignorance*, walk in *errour*, and whose end is eternal *destruction*.

FINIS.

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